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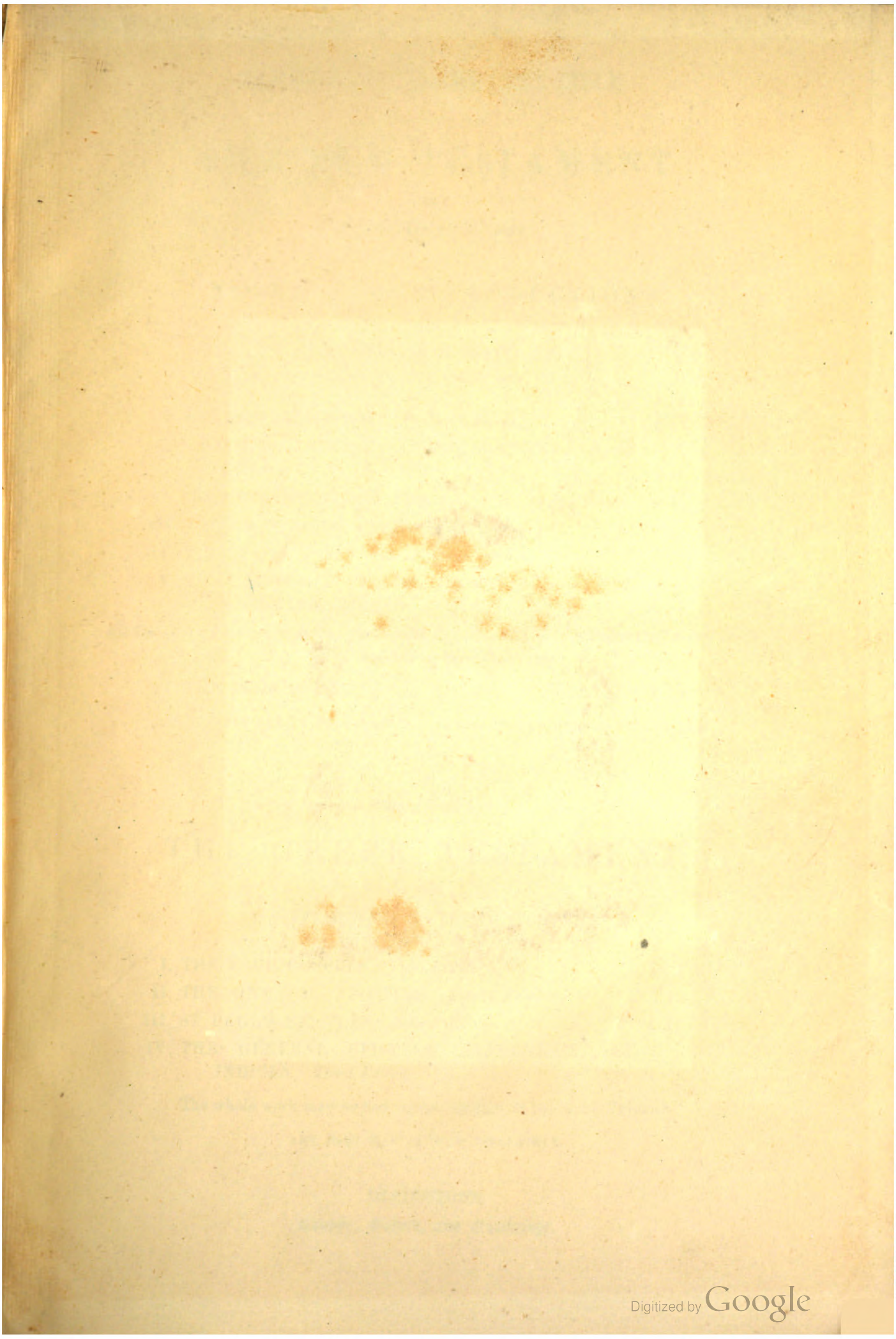
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INTRODUCTION TO THE BOOKS OF SAMUEL.

THE BOOKS OF SAMUEL properly form one Book¹. They are represented as such in the Hebrew Manuscripts, where they are entitled "THE BOOK OF SAMUEL" or "SAMUEL." The name sometimes given to them, "The First and Second Book of Kings," is derived from the Greek and Latin Versions, and serves to mark their connexion with those Books, which are so called in the Hebrew Original.

The Books of Samuel are like a continuation of the Books of Judges and Ruth. The earlier chapters of the First Book of Samuel place us in the times of Eli, one of the last of the Judges, when the Ark was still at Shiloh. Samuel himself is a Judge of Israel; and he anoints Saul the first King; he also anoints David, whose genealogy has been presented to us at the close of the Book of Ruth. Thus the Books of Samuel have a retrospective character. They also look forward. They close with the last words of David, and display him erecting an altar to God on the spot which was afterwards to become the site of the Temple built by his son Solomon.

But while the Books of Samuel have thus an intermediate position, they form also a distinct whole. They hold a place of their own, and perform a peculiar work, not only in relation to the Hebrew Nation, but in a higher function, as preparing the way for CHRIST. The holy Apostle St. Peter marks their character in this respect when he says, "All the prophets from *Samuel* . . . have foretold of these days," the days of Christ and the Gospel (Acts iii. 24).

In this Book (let us be allowed with the Hebrews to regard it as *one*) there is, as it were, a pensive tone of sadness and sorrow, mourning over the present, and yet a festive air of hope and joy, yearning for the future. That future has its consummation in Christ.

This double character of the Book meets us at the beginning of it. There we see the pious Hannah at Shiloh. Hannah is regarded by the ancient Expositors as a type of the Christian Church², for a long time barren, and mocked by her rival, the Jewish Synagogue, but at last breaking forth into singing, with a rapturous ecstasy of thankfulness to God.

The *Magnificat* of Hannah in the Tabernacle of Shiloh is an evangelical song, chanted by the spirit of Prophecy under the Levitical Law. It is a prelude and overture to the Gospel. It is a connecting link of sweet and sacred melody between the *Magnificat* of Miriam³ after the triumphant passage of the Red Sea—symbolizing the Death, Burial, and Resurrection of Christ—and the *Magnificat* of the Blessed Virgin Mary, after the Annunciation of His Birth.

At a time of national degeneracy, when the Sanctuary of God was desecrated by the sins of the Priests who ministered there, and when Eli their father, the High Priest and Judge of Israel, restrained them not, Hannah proclaimed the supremacy of Jehovah. Hannah is the first person in the Bible who invokes Him as the "LORD of Hosts⁴." Thenceforth that title became the usual appellation of the Most High. As the Name JEHOVAH had acquired new significance in the revelations of Horeb to Moses, and marked a new epoch in the history of Israel⁵, so the title JEHOVAH SABAOTH ushered in with a voice of power a new period in the national annals of Israel. It declared the sovereignty of the God of the Hebrew People, in opposition to the rival claims of false deities worshipped by the heathen—such as the Sun and Moon, and host of heaven, and such as the gods of Philistia—and it was also a divine protest against the worldly policy of God's own People Israel, impatient of His supremacy, and craving for themselves an earthly king, and relying on physical strength and secular support.

Hannah, the devout mother of Samuel the Prophet, asserted the incommunicable attributes,

¹ *Origen*, in Euseb. vi. 25. *S. Cyril*, Cateches. iv. 34. *S. Jerome*, Prolog. Galeat.

² See below, on ch. i. 2.

³ See above, on Exod. xv. 20, and the Preliminary Note to Exod. xv.

⁴ See below, ch. i. 11: cp. ch. i. 3.

⁵ See above, note on Exod. vi. 2, 3.

and adored the divine majesty, of the LORD of Hosts; and was enabled by the Holy Ghost to behold from afar the revelation of His glory in that future kingdom,—of which the monarchy of David, who was to be anointed by her son Samuel, was a type—the kingdom of Christ. “The Lord,” she said, “shall give strength unto His King, and exalt the horn of His Anointed.”

The divinely-inspired Song of Hannah, as we shall see, is like a golden key for the interpretation of the whole Book. In tones of sadness, the Book proceeds to describe the profligacy and profaneness of Eli's sons. But the child Samuel shines forth in bright and quiet contrast, in that dark picture. The child is made a Prophet to the aged Priest, and reveals to him the doom of his house. The Philistines are used by God as His instruments for chastising the Priesthood and the People of Israel. The Priests and the People rely on the external ordinances of religion; and send for the Ark from Shiloh to the camp at Aphek. But God would show them by a terrible example that all outward forms, without inward holiness, are hollow, profitless, and vain. He punished their presumption by allowing the Ark—the visible symbol of His own Divine Presence, which had led them to so many victories for four hundred years, from Sinai to Shiloh—to fall into the hands of the uncircumcised Philistines, and to be carried in triumph to Ashdod, and to be placed as a trophy in the temple of their god Dagon. But there he would still prove Himself to be “the LORD of Hosts.” Dagon should fall down prostrate before Him, and own the supremacy of Jehovah; and the Ark should be brought back to its own land, not by the agency of Israel, but by the hands of the Philistines themselves.

Notwithstanding these divine interventions, Israel was not yet awakened from its spiritual lethargy. Shiloh had been pillaged by the Philistines; the Tabernacle was removed from it. The Ark was in banishment, separated from the Tabernacle. The functions of the Levitical Priesthood were in abeyance. The National Church seemed to be lying in desolation and ruin. But still God was “the Lord of Hosts.” Cities may be spoiled, Men and Nations may fail, but God never fails. His supremacy is indefeasible, and in times of national apostasy it is displayed with greater prominence and in clearer light, even through men's defections. At such a time as that, God raised up Samuel. Samuel, when a child, had been called by God at Shiloh, the Sanctuary of the Lord of Hosts. But Shiloh had passed away as a dream, never to return. Samuel had ministered before the Ark in the Tabernacle; but the Ark was now severed from the Tabernacle: both of them lay almost forgotten, in neglect and obscurity⁶.

Samuel, when a child, had been commissioned by God to announce the woes which were coming on Eli and his house. Those prophecies had now been fulfilled. The Lord was with Samuel, and “did let none of his words fall to the ground; and all Israel, from Dan even to Beersheba, knew that Samuel was established to be a Prophet of the Lord.”

After the return of the Ark to Kirjath-jearim, Samuel came forth and preached repentance; and gathered the people to Mizpeh, and proclaimed a fast, and sacrificed and cried to the Lord. The Lord heard the cry, and thundered out of heaven in token of approval, and gave to Israel a great victory over the Philistines at the self-same place, Ebenezer, where they had been before discomfited by the Philistines⁷, and where the Ark of God had been taken; and “the hand of the Lord was against the Philistines all the days of Samuel.”

Here was a striking contrast; Israel had been smitten, although the Ark was present with them, and the Priests had been slain, and the Ark had been taken by the Philistines. But Samuel, without the Ark, was victorious over the same enemies at the same place; and that place became a memorable one in the history of the Hebrew Nation; “Samuel took a stone and set it up between Mizpeh and Shen, and called the name *Ebenezer* (or *stone of help*), saying, Hitherto hath the Lord helped us” (1 Sam. vii. 12.)

But here we are encountered by objections.

Samuel was not a Priest; he was only a Levite⁸. And yet he offered sacrifices to God. And he did this, not in one fixed place, at the Tabernacle, or in the presence of the Ark, but in various places, such as at Mizpeh, and at Gilgal; and we hear no remonstrance made by God against those acts as irregular; on the contrary, they appear to be acceptable to Him, and were followed by signal tokens of His favour⁹.

⁶ See below, on ch. ii. 10.

⁷ See on ch. vii. 2.

⁸ Compare 1 Chron. xiii. 3—“We inquired not at the Ark in the days of Saul;” or, rather, “we asked not for it;” see the note there.

⁹ ch. iii. 19, 20.

¹ See ch. vii. 8—14; and see on ch. vii. 12.

² See on ch. i. 1. *S. Jerome* adv. Jovinian, lib. i. p. 32. Samuel propheta fuit, Judex fuit, Levita fuit, non Pontifex, ne sacerdos quidem.

³ See ch. vii. 10; xii. 18.

Some persons in our own days have taken occasion to comment on these proceedings as indications that either the Pentateuch did not exist in the days of Samuel, or that it could not have been generally known. The Pentateuch prescribes in the clearest terms that sacrifices should be offered by the Aaronical Priesthood, at the door of the Tabernacle, or at the one place which the Lord should choose to set His name there⁴.

If this command had been known to Samuel, would he not (it is asked) have observed it? Would the Hebrew Nation have connived at such infractions of the Levitical Law without any expostulation on their part? Would sacrifices, offered in contravention of God's Law, have been accepted by Him who enacted it?

This is one form which the comments on Samuel's acts have assumed⁵.

Here, then, it appears that the history of Samuel, as related in this Book which bears his name, has been used as an argument against the credibility of the Books of Moses.

Other allegations, also, which seem to require notice, have been derived from it.

In the sacred history of the Old and New Testament the name of Samuel is commemorated with signal honour. In the Psalms he is distinguished among those who call upon the Name of the Lord⁶, and are heard most graciously by Him. In the prophecies of Jeremiah, God couples Samuel with Moses as exercising special power by his intercessions⁷. Samuel is introduced in the New Testament by St. Peter⁸, as standing at the head of the goodly company of prophets.

And yet in this Book, which bears Samuel's name, he is displayed to us as doing priestly acts, although he was not a priest; and as sacrificing in various places, although God had commanded that sacrifices should be offered to Him in one place.

Hence Samuel has been described by some as a second Gideon⁹, fashioning an Ephod for himself, according to his own device; or, like another Micah¹, making for himself a sanctuary and teraphim of his own, and worshipping God according to ways of his own imagination².

The inferences from this estimate of Samuel's acts are obvious. They have been used as proofs that compliance with God's requirements, as to the order and ministrations of His worship and service, are of secondary importance, and are even regarded by Him as indifferent. If Samuel could assume the functions of the Levitical Priesthood, and not only be blameless in God's sight, but be specially honoured by Him, why, it may be asked, should we speak in harsh language of what we are wont to call "schismatical intrusions into the Christian Priesthood?" and why should the Ministry of the Word and Sacraments in the Christian Church be assigned and restricted with superstitious reserve and narrow-minded jealousy to a special order of men, set apart and solemnly appointed for that purpose?

These are important questions. How are they to be answered?

Samuel, it is true, was not a Priest, but only a Levite, and he performed priestly acts in various places. But his case was altogether extraordinary. He had an express commission from God to do what he did; and the anomalous and exceptional character of the times, in which he lived and acted, gave a peculiar reason for this extraordinary commission from God.

Almighty God is the only Author and Governor of every Priesthood, whether Patriarchal, Aaronic, or Christian. All the authority, by which the Priests of His Church have acted, now act, or ever will act, is derived from Him alone. His Priests are only instruments in His hands. He is the Sovereign Agent who works by them. They are channels of grace which flows from Him Who is its only source.

⁴ See Levit. xvii. 4. Deut. xii. 5. 13; xiv. 24. Above, *Introduction* to Deuteronomy, p. 196.

⁵ In *Bp. Colenso* on the Pentateuch, Part V. These objections had been raised by *Vater*, *De Wette*, and others, and may be seen stated with force and confidence by *Dr. Davidson* (*Introduction to the Old Testament*, p. 523), who says, "In the Books of Kings the Deuteronomic Legislation is pre-supposed, in which the unity of worship in Jerusalem was strictly enjoined; but in the *Books of Samuel* it is related that altars were erected and sacrifices offered to Jehovah in other places than that where the Ark was deposited, without any hint of illegality or of Jehovah's displeasure. On the contrary, such sacrifices are viewed as acceptable to God." 1 Sam. vii. 5—17; ix. 13; x. 8; xiv. 85; xvi. 2.

Bp. Colenso says, p. 155, referring to the history before us, "On all hands we are met with difficulties and direct contradictions of the Mosaic Law;" and p. 157, "All the conditions of the Priesthood, as we gather from the more authentic history, were in those days utterly at variance with the laws and examples of the Pentateuch" (p. 159).

Similar remarks may be found even in the article on the Books of Samuel in the *Dictionary of the Bible*, ii. p. 1127, e. g. "The Book of Samuel seems to have been written, when the Pentateuch—whether it was, or was not, in existence in its present form—was at any rate not acted on, as the rule of religious observances."

⁶ Ps. xcix. 6.

⁷ Jer. xv. 1.

⁸ Acts iii. 24.

⁹ See Judg. viii. 7.

¹ See Judg. xvii. 5.

² May it not be hoped, that *Dean Stanley* may be induced to reconsider the following statement in his *Lectures on the Jewish Church*, First Series, p. 394, "Samuel dwelt in his own birth-place, and, like *Gideon* or like *Micah*, made it a sanctuary of his own"? cp. 2nd series, p. 83, where *Uzzah's* act (in touching the Ark, 2 Sam. vi. 7) is called an "unexplained sin;" and cp. his remarks on what is called Samuel's "*anti-sacerdotal* character," 1st series, p. 406. Surely, it is remarkable, that the restoration of the regular worship of God by the Priests and Levites, after a time of confusion, is ascribed in Holy Scripture to the influence of *Samuel* (see below, on 1 Chron. ix. 22).

It is God's ordinary will and desire, that men should receive grace, by means of those instruments and channels which He appoints for the dispensing and conveying it; and that they should receive it at the places, and in the manner, of His divine appointment. Men are tied to the use of the means which God appoints; but God's power is not tied to the means which are appointed by Him. And though the human instruments and channels may fail, yet the Divine Agent and Source never fails. Nay, rather, the working of His Almighty power, and the abundance of His exhaustless love, are more magnified in days of human degeneracy; and it is then most clearly shewn, that God is the Almighty Agent and the Only Source of all grace to all.

This is precisely what *was* manifested in the days of Samuel. He had received a call from God, when He was ministering as a child before the Ark, in the Tabernacle at Shiloh. But, for the sins of the People and the Priesthood, the Ark was taken, the Tabernacle was removed, and Shiloh was dismantled and destroyed. And during the whole time of Samuel, the Ark was never again united to the Tabernacle. The reason for bringing the sacrifices to the door of the Tabernacle was set aside by the removal of the Ark, which was the very heart and soul of the Tabernacle. The Tabernacle had become like a cenotaph. There was *no one place* to which sacrifices *could* be brought in compliance with the Levitical Law. It was not till after Samuel's death that the Law revived. The Ark was brought up by David to Mount Zion; but it was not till the Temple was built on Moriah, and the Ark was settled in it by Solomon, that the requirements of the Levitical Law, prescribing that sacrifices should be brought to the place which the Lord had chosen, *could* take effect³.

Then the Law awoke, and after this choice of a place was made by God, and the Ark was settled there, then the offering of sacrifice in any other place, and by any other hands, than those of the family of Aaron (except by God's express commission) was contrary to God's will. Such an act would have been like the gainsaying of Korah. Such was the sin of Jeroboam. Hence, also, the punishment of Uzziah the king of Judah, smitten with leprosy, for presuming to perform a priestly act, namely, to burn incense⁴.

Yet further. The offering of sacrifices in *different* places by Samuel, who was not a priest, and the favourable acceptance of those sacrifices by God, served another very important purpose of the highest kind. It not only showed God's supremacy, and man's subordination to Him, but it was preparatory to another higher and more spiritual dispensation, that of the Gospel, and of the priesthood of CHRIST. It weaned the minds of the faithful Israelites from dwelling on any one place in their own land, as the centre of the Visible Church, or from regarding one earthly family among themselves, such as that of Aaron, as the only priestly Ministry of God's Sanctuary. It prepared them for the transfer of the priesthood from Aaron to Christ, and for the universal diffusion of God's grace, and for the universal extension of His kingdom, in the days of the Messiah, when "in every place incense would be offered to His name, and a pure offering".

Thus, the priesthood of Samuel was preparatory to the priesthood of CHRIST. The prophetic declaration of God Himself to Eli, the priest, at Shiloh, when the Tabernacle was profaned by his sons, was, "I will raise Me up a *faithful priest*, that shall do according to that which is in my heart, and in my mind, and I will build him a *sure house*, and he shall walk before mine Anointed *for ever*". This prophecy had indeed a preparatory accomplishment in Samuel, who was not of the family of Aaron, and who was specially raised up by God, in days of priestly degeneracy, to do priestly acts; and it had another fulfilment afterwards in Zadok; but it reached its consummation in Christ, Who was not of the seed of Aaron, or of the tribe of Levi, and Who was raised up by God, when the Jewish Church and priesthood were lying in degradation and confusion, and Who joined the priesthood and the kingdom in one everlasting bond of union, in Himself⁵.

We are thus led on to observe, that the Book of Samuel occupies an unique place, and has a special value and interest, as revealing the Kingdom of Christ. It is the first book in Holy Scripture which declares the Incarnation of Christ as King—in a particular family—the family of David. It is the first book in Scripture, which announced that the Kingdom founded in Him, raised up from the seed of David, would be universal and everlasting. Here also the prophetic song of Hannah gives the clue to the interpretation of this history. "The Lord," she says, "shall judge the *ends of the earth*;" that is, His kingdom will be established in *all nations*. "He shall give strength unto His *King*, and exalt the horn of His Anointed⁶;"—the Messiah, or Christ; Who was to come of David, and sit on His throne for ever.

³ See below, on ch. iv. 6; vii. 9. 15; ix. 12; and note above, on Deut. xii. 5.

⁴ 2 Chron. xxvi. 18—21.

⁵ Mal. i. 11.

⁶ See ch. ii. 35.

See below, on Luke xi. 2.

⁷ See ch. ii. 10, and note there.

It was God's design that Israel in due time should have a king. God had promised to Abraham and to Jacob that kings should arise from them^o, and Jacob had foretold that "the sceptre should not depart from Judah till Shiloh came," in whom it was to be settled for ever¹; and Balaam had prophesied that "a sceptre should arise out of Israel";² and God Himself had been pleased to give laws preparatory to the establishment of the kingdom, and for the better regulation of it³.

The sin of Israel in the days of Samuel with regard to the kingdom consisted in not waiting for God's time, in which He might think fit to give them a king. It consisted in antedating that season, by a rude seizure and impatient grasp of human anticipation, and in asking for a king in order that they might be like other nations, and that their king might lead them forth to battle, and deliver them from their enemies,—as if it was not a special privilege to be unlike other nations, in being directly under God's rule; and as if God had not always delivered them from their enemies, whenever they were obedient to Him!

But God often accommodates and adjusts His doings to men's devices⁴, in order that they may see by experience how evil a thing it is to follow their own inclinations, instead of conforming to His will, and tarrying His leisure. So it was with Israel. God gave them a king in compliance with their wish, a king endued with many gifts and graces, and adapted by his physical strength and prowess to their carnal reliance on material force and support. The fair beginnings of Saul, his modesty, prudence, clemency, and success; his subsequent degeneracy when he was elated by victory, and puffed up by his royal dignity; his vain-glory, self-confidence, and disobedience to God speaking to him first by Samuel, and next in a direct command from Himself; his hypocrisy and formalism; his rejection and desertion by God; his visitation from an Evil Spirit; his envy, hatred, and malignant persecution of David, his deliverer and benefactor, and even of his own son; his desolation, distress, distraction, despondency, and despair; his resort to the witch of Endor for counsel from Samuel when dead, whom he had disobeyed when living; his shameful defeat by the Philistines, and his wretched death on Mount Gilboa by his own hand; and the succession of David in his room—all these events are full of deep moral interest, and fraught with warning, admonition, and instruction, both in faith and practice.

But the history of Saul's monarchy acquires fresh value for us, and is seen to have a profounder meaning, when it is viewed, as the ancient Christian Church has taught us to regard it⁵, in its relation to JESUS CHRIST, who was foreshadowed by David and his hereditary kingdom, and who was promised to Abraham and Jacob, and whom Balaam pre-announced and proclaimed from afar, and of whom Hannah prophesied when she said, "The Lord shall judge the ends of the earth, and He shall give strength to His King, and exalt the horn of His Anointed."

Saul had no successor of his own line; and his kingdom was introductory to that of David, who had an uninterrupted succession even to the days of Christ. Saul foreshadowed the Jewish dispensation, preparatory to the Kingdom of Christ, and giving way to it. The Hebrew kingdom was contemplated in the counsels of God; the monarchy of Saul came in, as it were, accidentally and parenthetically. So it was with the Levitical Law⁶. "It was added because of transgressions";⁷ it was preliminary and transitory, and introductory to the Kingdom of Christ.

The beginnings of the Jewish dispensation, as long as the Hebrew nation was humble, submissive, and obedient to God, were, like the beginnings of Saul, fair and promising, and were marked by extraordinary tokens of God's marvellous favour and protection. But it became self-confident and vain-glorious. It degenerated, like Saul. It persecuted the true David, and was forsaken and rejected by God. It resorted to false prophets. The Jewish Nation became like Saul at the Cave of Endor; and God, by the mouth of His prophets, and of Christ Himself, revealed to it its doom, as He had done to Saul by Samuel at that cave. The Jewish Nation fell by its own hand, and was spoiled by heathen armies, as Saul was by the Philistines. "O Israel, thou hast destroyed thyself⁸."

But God's mercy triumphed over man's sin. In the family of Saul there was a faithful remnant. Jonathan, the loving and beloved friend of David, he who was very pleasant unto David, and whose love to him "was wonderful, passing the love of women";⁹ stands forth in beautiful contrast to Saul, his father; and is a type of those faithful Israelites who loved Christ for His own sake. Although the Jewish Nation was to melt away and be absorbed into Christ's Kingdom, as Jonathan's

^o Gen. xviii. 6, 16; xxxv. 11.

¹ See above, Gen. xlix. 10.

² Num. xxiv. 17.

³ Deut. xvii. 14—20.

⁴ Ps. xviii. 26; see above, on Num. xxii. 20; and below, Rev. xxii. 11.

⁵ As will be seen in the following notes: see, for example, on ch. xv. 28; xx. 42; and below, p. xiv.

⁶ See below, Introduction to St. Paul's Epistle to the Romans, p. 191.

⁷ See on Gal. iii. 19.

⁸ Hos. xiii. 9.

⁹ Ch. i. 26.

kingdom was merged in David's, yet those loving and faithful Jonathans believed the Divine David, even when persecuted and rejected by His own people¹.

Saul of Tarsus, "of the tribe of Benjamin, a Hebrew of the Hebrews," first a persecutor of the Church, then an Apostle and Martyr for Christ, is the evangelical contrast to Saul of Gibeah². And the son of Jonathan, Mephibosheth, lame and impotent in his feet, and thus a striking contrast to the physical stature and strength of his grandfather Saul—but shewing his reverence for David by bowing before him when king, and admitted by David to be a constant guest in his palace at his own table—is surely a beautiful type of all true Israelites; and is a cheering pledge and earnest to the faithful Jew, of the blessings which are yet in store for him, when turning to the true David, and bowing before Him as King, in the spiritual Sion of His Church³.

It must be reserved for the Book itself, and for the notes upon it, to set before the reader this view of its inner meaning in a clearer light; suffice it to say, that this interpretation is confirmed and illustrated by the whole history of David as related in this inspired record.

Who can read of Samuel's visit to Bethlehem, and of David's private unction there, by the express appointment of God, without thinking of the spiritual unction of Christ the Divine David when born in privacy at Bethlehem? The successive unctions of David, first at Bethlehem and afterwards twice at Hebron, first as King of Judah, next as King of all the Tribes of Israel, find their Evangelical counterpart in the successive unctions of Jesus Christ⁴. David, designated as King by Samuel the prophet, and miraculously preserved by God, and at length victorious and reigning at Jerusalem, after many years of danger and hair-breadth escapes, is a figure of Christ, resisted and persecuted, but finally, according to the voice of Prophecy, triumphant and supreme in the heavenly Jerusalem.

The victory of David over the Philistine Champion Goliath, defying the armies of Israel for forty days, is a rehearsal of Christ's Temptation and victory a thousand years afterwards⁵.

The sweet music of David, exorcising the Evil Spirit which possessed Saul, is a melodious prelude to that Divine Voice which cast out Evil Spirits from the Saul of the Jewish nation. The persecutions which David endured from Saul are like prophetic revealings of the bitter malignity with which the true David was pursued by that nation. David's compassionate and forgiving spirit toward Saul, and his lament at his death, has its holy gushing-forth and overflow in Christ's tears over Jerusalem, and in His dying prayer for his murderers.

The ascent of David in triumph to Mount Zion, as recorded in this Book and celebrated in David's Psalms, is happily connected by the Christian Church with the Ascension of Christ to the heavenly Jerusalem⁶, and with the Coming of the Holy Ghost from heaven.

The tardy and interrupted progress, by which the Ark of God was at length brought up to Zion, after many delays, checks, and hindrances, is a representation of the course of the Church of Christ in this world, in a long and weary pilgrimage, attended by many sorrows, trials, and human shortcomings and imperfections⁷; but at length, after patient struggles, brought up to the altitude which the Divine David has already reached, and where He has prepared a place for her, and where she will rest for ever in an everlasting Temple built by Him Who is the true Solomon, or Prince of Peace, as well as the mighty Conqueror, the Divine David.

The divine promise of perpetuity and everlasting dominion to David's Seed follows the narrative of the ascent of the Ark to Mount Zion, and of David's desire to build a house for the Lord.

That promise has received its fulfilment in Christ, born of David's seed in David's City⁸. The victories of David, consequent on the settlement of the Ark on Zion⁹, have their full spiritual accomplishment in the triumphs of Christ and of His Gospel, and will be consummated at the Great Day, when Christ will put all enemies under His feet, for of Him the Lord says, "Yet have I set My King upon My holy hill of Zion¹;" "Sit thou on My right hand till I make thy foes Thy footstool."

The history proceeds to relate the sin of David. This narrative belongs to that class of Scripture records which serve the purpose of shewing, that, though the most eminent Saints of the Old Testament were Types of Christ, yet that they fall far short of the Divine Antitype. Their failings remind us that they *are* figures and shadows, and are *not* the substance itself. Their human blemishes teach us not to dwell on *them*, but to look forward and upward to the High and Holy One,

¹ See below, on ch. xiv. 1; xviii. 1—4; xx. 42.

² See below, on ix. 2; x. 11. 16.

³ See below, on 2 Sam. ix. 6.

⁴ See below, on 1 Sam. xvi. 3. 2 Sam. ii. 4.

⁵ See this exhibited in detail in the notes on 1 Sam. xvii. 4. 16. 40—51.

⁶ See below, on 2 Sam. vi., Preliminary Note.

⁷ See below, Preliminary Note to 2 Sam. vi., and that chapter throughout.

⁸ See below, Preliminary Note to ch. vii.; and the chapter throughout.

⁹ 2 Sam. viii.

¹ Ps. ii. 6.

in whom no spot or stain of imperfection is seen. In the unsullied purity of Christ there is always a *contrast* to what is faulty in the Type. We have seen this already in the history of the Patriarchs and of the Judges¹.

So it is with David, regarded as a figure of Christ. David sinned by lust and murder, and the history of his sin serves to bring out more clearly the purity and love of Christ. It is not without a spiritual meaning, that the holy Evangelist, St. Matthew, introduces the name of her who had been the wife of Uriah, in the genealogy of Christ, and relates that she was the mother of Solomon. St. Matthew reminds us there, that the Son of God vouchsafed to take our nature in a line which had been tainted by the sins of a Tamar, a Rahab, and a Bathsheba, and He thus shows that penitent sinners of every nation may find mercy in Him.

Our Divine David joined to Himself a Spouse formerly stained by sin, like Bathsheba, and united her to Himself in pure mystical wedlock, and begat by her a holy seed, a "Jedidiah, beloved of the Lord²," who was also called Solomon; for from this union of Christ with our Nature we have peace with God³, and are "accepted in the Beloved."

The above remarks may be extended to the remaining scenes of David's life. David is punished for his sin, by the rebellion of Absalom his son, and by the revolt of his people, and is driven from Jerusalem. This history brings before our eyes in many particulars a picture of the treatment which the Divine David, Jesus Christ, who knew no sin, experienced from His own children the Jews, and from His own city, Jerusalem. The parallelism in the incidents of the two histories is too striking to escape the notice of even the most cursory reader⁴. The return of David to Jerusalem, after the rebellion of Absalom, and after Absalom himself was slain, and the eagerness of Judah to receive him, and the mention of the loyalty of those who welcomed him in his return, and the sorrow of David for his son's miserable end⁵, have already in part received an evangelical accomplishment in the overthrow of Christ's enemies; and exhibit to the inner eye a view of His tender compassion for their sufferings consequent on their rebellion. They have also a *prophetic* significance, and will hereafter be seen to have a complete fulfilment in Christ, the true King of Judah, received and adored as such by the faithful remnant of His ancient people the Jews⁶ turning to Him with contrite hearts, and saying, with plaudits of joy, "Hosanna to the Son of David, Blessed is He that cometh in the Name of the Lord; Hosanna in the Highest."

Some persons have expressed surprise that the *death* of David is not mentioned in this book. It contains his hymn of thanksgiving for the mercies of his past life⁷. It sets down his "last words⁸." It concludes with a narrative of the erection of the altar on the threshing-floor of Araunah on the cessation of the pestilence, and describes the offering of sacrifices on the site purchased by David⁹, the spot where the Temple was afterwards erected by Solomon his son¹⁰. But it says nothing of David's death.

Why was this?

The reason will appear from a consideration of the true character of this book.

The Book of Samuel is connected with the Book of Judges by its beginning, and with the Book of Kings by its ending; and is yet a well-organized and complete whole in itself. It is not (as some have most erroneously imagined¹¹) a congeries of ill-digested materials, and of fruitless repetitions. It is a *prophetic* history¹² of real events, preparing the way for the Priesthood and Kingdom and Prophetic Office of Christ; and foreshadowing them. We have seen in the history of the Pentateuch that there is no break or interruption in the narrative, but the history of one Patriarch gradually melts into the history of another; and by this blending together and shading off of one history into another, we have a clearer prophetic view of the character and office of Christ, in their various phases¹³, which could not be in any degree adequately represented by any one of the Patriarchs individually. We shall also see that the Prophet Elijah passes almost imperceptibly into his successor the prophet Elisha, by the transmission of his mantle and of his spirit¹⁴, so that the sons of the prophets could say, "The spirit of Elijah doth rest on Elisha;" and thus Elijah and Elisha together symbolize the unbroken continuation of Christ's working after His Ascension, and the manifesta-

¹ See above, on Gen. xxvii. 17; and Introduction to Judges, pp. 78, 79.

² See below, Preliminary Note to 2 Sam. xi.

³ See 2 Sam. xii. 25. Eph. i. 6.

⁴ See below, Preliminary Note to ch. xv.

⁵ See note below, on ch. xviii. 33.

⁶ See 2 Sam. xix. 14, 15. 31.

⁷ 2 Sam. xxii.

⁸ See on 2 Sam. xxiv. 15. 18—25.

⁹ 2 Sam. xxiii. 1—7.

¹⁰ 2 Chron. iii. 1.

¹¹ E. g. Bertheau, De Wette, Gramberg, Graf, Thénius, and others: cp. Davidson, Introduction, ii. 513. This notion has been ably refuted by Dr. Keil, Einleitung in d. a. Test., pp. 166—175: cp. Hävernick, Einleitung, ii. 133—142.

¹² The reader will bear in mind that these Books, and the Books of Joshua, Judges, and Kings, are called "the former Prophets" by the Hebrews: see Holtinger, Thesaurus, p. 453.

¹³ See above, note on Gen. xxiv. 1.

¹⁴ See below, note on 2 Kings ii.

tion of His presence and spirit in the Apostles and their successors to the end of the world. We have seen also that the virtue of Christ's One and All-sufficient Sacrifice, with all its manifold meanings and phases, which could not be represented by *one* kind of sacrifice in the Levitical Law, is symbolized by a group of various sacrifices clustering together in the Levitical Ritual⁷.

So it is with the histories of David and Solomon. The one melts into the other. There is no break in the story. David utters his last words; but he does not die. Solomon succeeds to the throne of Israel, while David, his father, is still alive. David rises again, as it were, into youth and glory in Solomon; and so the double character of Christ, the King of all faithful Israelites, the true David, and also the true Solomon, is symbolized. In David we see Christ the Conqueror—the Man of War—the Lord of Hosts. In Solomon we see Him Who is the Builder of the Temple of His Church, the all-wise, and all-glorious King, the Prince of Peace. The history of the glorious end of David is reserved for the Book of Chronicles, where he is seen, on the eve of death, with Solomon at his side, in the assembly of the Princes and People of Israel, at Jerusalem; and so the Father and the Son are, as it were, blended into one.

There is one point more, intimately connected with what has been said, which seems to demand attention. The Book of Samuel marks a memorable epoch in Hebrew history in the institution of a particular office, continued thenceforth for many hundred years, the office of PROPHET.

This institution of the Prophetic office was a natural consequence of the degeneracy of the Priesthood, in such times as those of Eli's sons; and it was a result of the erection of the earthly Monarchy⁸, in Saul. Hebrew Prophecy is supplementary to the defects of the Hebrew Priesthood; it discharges its functions in times of national confusion and ruin; and it was directive of the actions, and corrective of the aberrations, of the Hebrew Monarchy and Hebrew People. It was to the Hebrew Priesthood, and to the Hebrew Monarchy, in a far higher sense, what the most enlightened Equity is to human Law. It was to them what the calm wisdom of the lyrical Chorus in the Greek drama was to the frailties of the actors in the dialogue. It was an impersonation of the Eternal Godhead itself; supplying the defects of sinful humanity, and controlling its passions, and regulating its practice, and punishing its sins.

Those Hebrew Dispensations—the Kingdom, the Priesthood, the Prophetic Office—were only for a time; and they all had their appropriate functions in preparing the way for Christ, the Universal Prophet, Priest, and King. Christ is the Eternal King; His is the never-failing Priesthood. He is the all-wise Prophet. In Christ all the attributes of Samuel, as Prophet and as Priest (raised up from another family than that of Aaron) are united with the royal prerogatives of David and Solomon. In Christ's Priesthood there are no defects to be supplied; in His Kingdom there are no errors to be rectified; and therefore the Hebrew Kingdom, Priesthood, and Prophecy, are all concentrated in Christ; they coalesce, and are harmonized, and dwell together in loving union in Him, to Whom all the Prophets bear witness by their words and deeds, and in Whom all the Kings, Priests, and Prophets of the Hebrew Dispensation culminate, as their consummation, and of Whom Moses said to Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thy brethren like unto me; unto Him shall ye hearken⁹." (Deut. xviii. 15—19. See Acts iii. 22; vii. 27.)

Such considerations as these, which have now been submitted to the reader, in reference to the office and acts of Samuel, Saul, and David, whose history forms the subject of this Book, seem to suggest strong arguments for its divine Inspiration. An uninspired Annalist could hardly have treated the history of Samuel, Saul, and David in such a manner as to display preparatory and prophetic foreshadowings of the Office and Work of Christ, as Prophet, Priest, and King, and of the history of Judaism in relation to Him. The history of this Book is written in such a method as to be pre-adjusted in a marvellous manner to the mysterious revelations of the Gospel, which was preached to the world a thousand years after the events which are here narrated.

If the remarks here offered are well grounded, and they are little more than an expansion and development of what the Ancient Church has taught on this subject¹, then here surely is a proof

⁷ See above, on Leviticus, Introduction, pp. ii. and iii., ch. iii. 1.

⁸ See below, Preliminary Note to 1 Chron. xxviii., and the end of that Book.

⁹ See below, on 1 Sam. ix. 1; and on 1 Kings xvii., Preliminary Note, and above on Judg. viii.: cp. *Hengstenberg*, *Authentic*, i. 146.

¹ As, for example, the language of *S. Jerome* (Epist. 50 ad Paulinum iv., p. 572), "Samuel (i. e. the Book of Samuel) in Heli mortuo, et in occasione Saul, veterem Legem abolitam monstrat; porro in Sadoc, atque David, novi Sacerdotii novique

Imperii Sacramenta testatur:" cp. *S. Augustine* in Ps. li., and in Ps. lvi., and especially *S. Augustine* de Civitate Dei, xvii. 4: "Procursum civitatis Dei, ubi pervenit ad Regum tempora, quando David, Saule reprobato, ita regnum primum obtinuit, ut ejus posterum in terrenam Jerusalem diuturnam successione regnarent, dedit figuram re gestâ significans atque prænuntians de rerum mutatione futurarum, quod attinet ad duo Testamenta, Vetus et Novum, ubi Sacerdotium Regnumque mutatum est per Sacerdotem eundemque Regem, Novum et Sempiternum, qui est CHRISTUS JESUS.

that this Book was composed under the guidance of Him with Whom "a thousand years are as one day."

ON THE AUTHORSHIP AND DATE OF THE BOOKS OF SAMUEL.

Many early Expositors, Jewish and Christian, have supposed that there is a reference to the Books of Samuel in 1 Chron. xxix. 29; "Now the acts of David the King, first and last, behold they are written in the *book* of Samuel the Seer, and in the *book* of Nathan the prophet, and in the *book* of Gad the Seer," and they were of opinion that the books now called the books of Samuel owed their origin to Samuel, Nathan, and Gad¹. The Hebrew word here rendered *book* is *dibrei*, which may mean either words or acts. Indeed, in the former part of this verse it is rendered *acts* in our version². Inasmuch, however, as Nathan and Gad were *prophets*, whose duty it was to *speak* God's word rather than to *act* as rulers of the people, there seems good reason to prefer the rendering *words* or *books* in this particular passage. And though we cannot speak with certainty on the subject, it seems unreasonable to regard as altogether erroneous the opinion above recited, that the author of the Chronicles, in the passage just quoted, may refer to written compositions of Samuel, Nathan, and Gad, and that these writings are extant in these books which bear the name of Samuel³.

That the books of Samuel were written at an early period, considerably before the date of the composition of the books of Kings, is almost universally admitted. The style is of the purest Hebrew, free from Chaldaisms⁴. It has been argued by some, that the date of its composition cannot be earlier than the days of Jeroboam, on account of the expression in 1 Sam. xxvii. 6, "Wherefore Ziklag pertaineth to the Kings of Judah unto this day." But this does not seem to be a valid inference. The historian is speaking of the Kings of Judah, as contradistinguished from the rulers of the Philistines, and not as contrasted with the Kings of Israel. Even in David's time Judah was regarded as entire in itself⁵. Arguments for a date later than the beginning of Solomon's reign, have been attempted to be deduced by some from the use of the word *nabi* (prophet) in 1 Sam. ix. 9, and from the phrase mentioned as a proverb, "Is Saul among the prophets?" (in x. 12) and from the expression, "unto this day" (1 Sam. v. 5; vi. 18; xxx. 25; 2 Sam. iv. 3; vi. 8). But these appear to be of little weight⁷. It seems most probable that the Books of Samuel were written at intervals during the times of Samuel, Saul, David, and the earlier years of Solomon.

The period comprised in this book is about 120 years⁸, terminating at about B.C. 1016.

The ancient commentaries on these books are specified below, p. 1, to which may be added the two homilies of Origen; the *Quæstiones* of Theodoret and S. Augustine, the *Apologia Sancti David* by S. Ambrose, the *Commentaries* of S. Gregory the Great, and of Isidorus Hispalensis, and of Bede; the expositions of Bonfrerius, Sanctius, Serarius, A Lapide; of Calvin, P. Martyr, Brentius, Burmann, Willett, S. Schmidt, Drusus, Bp. Patrick, Le Clerc, and of the more recent works of Hensler, Königsfeldt, Thenius, and Keil.

"Nam et, Heli sacerdote reprobato, substitutus in Dei ministerium Samuel, simul officio functus sacerdotis et iudicis, et, Saule abjecto, David fundatus in regno, hoc quod dico figuraverunt. Cp. S. Prosper. Aquitanus de Promissa. ii. 24: Samuel ejus gratia fuit, ut et divina responsa acciperet, et ei futura Dominus nuntiaret: in illo tria inveniuntur, quæ Christo sunt Domino consignanda. Dux enim, et sacerdos, et propheta factus est."

S. Augustine (de Civitate Dei, xvii. 4), having animadverted on the poverty and meagreness of that kind of expository Criticism, which would interpret the Song of Hannah as a mere hymn of thanksgiving for the birth of a child to herself, instead of regarding it as a divine prophecy, reaching forward from her own times to Christ, asks this question, whether the reader of this Scripture ought not to recognize in Hannah a figure of the Church of God? "Nonne agnoscit per hanc mulierem, ejus etiam nomen, id est Anna, Gratia ejus interpretatur, ipsam Civitatem Dei, ejus Rex est et conditor Christus, ipsam postremò Dei Gratiam prophetico spiritu sic locutam, a qua superbi alienantur ut cadant, quæ humiles implentur ut surgant. Dicat ergo Ecclesia Christi, Civitas Regis Magni, gratia plena, prole fecunda, dicat quod tantò ante de se prophetatum per os hujus pie matris agnoscit;" and then S. Augustine proceeds to shew how the song of praise of Hannah for the birth of Samuel, is in a large and prophetic sense a song of the Church for the birth of Christ, and thus concludes: "Hæc Anna prophetavit, Samuelis mater, sancti viri, in quo tunc est figurata mutatio Veteris Sacerdotii, et nunc impleta, quando infirmata est (Synagoga Judaica) quæ multa erat in filiis, ut novum haberet in Christo Sacerdotium sterilis, quæ peperit septem."

¹ This was the opinion of some of the Talmudists, e.g. in *Baba Bathra*, cap. i. f. 14: and R. Moses Kimchi; and of Theodoret, Procopius, Gregory the Great, Isidorus of Pelusium, and Eucherius; and of Hugo, Lyranus, Caietanus, Vatablus, Sixtus Senensis, Sanctius, Serarius, Cornelius à Lapide, Waltherus, Calovius, Carpovius, and many others. See Carpovius, Introduction, p. 214; and note below, on 1 Chron. xxix. 29.

² As it is frequently: 1 Kings xi. 41; xiv. 29; xv. 31; xvi. 14. 20—27. 2 Kings xv. 11; but is not less often rendered *word* or *words*: cp. 1 Kings xi. 41, with the margin.

³ Cp. Keil, Kommentar, p. 11, who supposes that those *dibrei* were used by the author of the Books of Samuel. For a further discussion of the point see Hävernick, Einleitung, ii. 193; Keil, Einleit. in d. a. T., p. 438; and Apolog. Versuch über die Bücher der Chronik., p. 249; Archdeacon Lee, on Inspiration, p. 466; and Movers, über die Chronik., p. 179; and the note below, on 1 Chron. xxix. 29.

⁴ Cp. Keil, Einleit. in d. a. Test. p. 176; Davidson, Int. i. 524; Dr. Smith, Bibl. Dict. ii. 1128.

⁵ Cp. 1 Sam. xi. 8; xvii. 52; xviii. 16. 2 Sam. ii. 9, 10; iii. 10; v. 1—5; xix. 41; xx. 2; xxiv. 1. Cp. Hävernick, ii. 143; Keil, 175.

⁶ Cp. Keil, Einleit. in d. a. Test. p. 175, who has slightly modified his opinion in his Kommentar, p. 10. A later date is assigned to the Book in the article in Dr. Smith's B. D. ii. 1129; and by Dr. Davidson, Int. p. 528.

⁷ See above, Introduction to Judges, p. 83; and Browne's Ordo Sæculorum, pp. 264, 265; Winer, R. W. B. ii. 377; Hävernick, Einleit. ii. 119; Keil, Kommentar, p. 1.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED,

THE FIRST BOOK OF THE KINGS.

I. ¹ NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was ^a Elkanah, the son of Jeroham, the son of Elihu, ^a 1 Chron. 6. 27, 34. the son of Tohu, the son of Zuph, ^b an Ephrathite: ² And he had two wives; ^b Ruth 1. 2. the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

³ And this man went up out of his city ^c yearly ^d to worship and to sacrifice ^e Ex. 23. 14. unto the LORD of hosts in ^e Shiloh. And the two sons of Eli, Hophni and ^f Deut. 16. 16. Luke 2. 41. ^g Heb. from year to year. ^d Deut. 12. 5, 6, 7. ^e Josh. 18. 1.

CH. I. 1. *Ramathaim-zophim*] the same as Ramah (i. e. the lofty place); see v. 3 compared with v. 19, and ii. 11. The name is always used with the article *ha-ramah* (the high place), and *ramathaim* is the dual form; probably because there was an upper and lower city (cp. the plural words *Athena*, *Mycena*, *Theba*, &c.). *Zophim* may either mean *watchmen* (cp. Num. xxiii. 14), and in a spiritual sense *prophets* (*Targum*, *Jerome*), or it may be the proper name of Elkanah's family, among which we find the name *Zuph* or *Zophai* (see here and 1 Chron. vi. 26. 35). Ramah is now called *Er Rdm*, two hours N.W. of Jerusalem, and was situated on a circular hill on the east of the road to Shechem. It was the place where Samuel was born, and afterwards dwelt, and died (vii. 17; xv. 34; xvi. 18; xix. 18. 22), and was buried (xxv. 1; xxviii. 3).

— *Elkanah*] i. e. *acquired by God*; as the Levites were, in exchange for the firstborn (Num. iii. 13. 44), an appropriate name for one who was of the family of Levi, as Elkanah was: see *Jeromianster*¹ here, and *Theodoret*, Qu. 1; *Selden de Success.* i. 18; *Hengst.*, Auth. ii. 62.

— *an Ephrathite*] i. e. *an Ephraimite*: so *Sept.* and *Targum Jon.* Cp. Judg. xii. 5. 1 Kings xi. 26; and *Keil*. The Levites of the family of Kohath, to which Elkanah belonged, had their cities in the tribes of Ephraim, Dan, and Manasseh (Josh. xxi. 5. 21—26), and Elkanah is called an *Ephraimite* because he derived his origin from the residence of his family in that tribe. Cp. *Hengstenberg*, Auth. ii. 61.

2. *two wives*] Perhaps he took a second wife on account of Hannah's barrenness.

— *Hannah*] i. e. *grace, favour*: cp. Luke ii. 36.

— *Peninnah*] i. e. *pearl* (*Bochart*, *Hartmann*), or, as others suppose, *coral* (*Gesen.*).

— *Hannah had no children*] The Christian Fathers com-

pare Hannah, at first barren—as Sarah and Rachel, contrasted respectively with Hagar and Leah—and taunted by her rival; but afterwards the mother of Samuel the Prophet; to the Christian Church scorned at first by the Synagogue, as sterile, but afterwards fruitful in all lands (Isa. liv. 1. Gal. iv. 27. *S. Gregory*, *Bede*, and *Angelomus* in 1 Sam.).

3. *the LORD of hosts*] This is the first occurrence of this Name, “Jehovah Tsebaoth,” “The LORD OF HOSTS.” It is not found in the Pentateuch, nor in Joshua, Judges, or Ruth. But henceforth it becomes an usual appellation of the Most High (see v. 11; iv. 4; xv. 2; xvii. 45. 2 Sam. v. 10; vi. 2. 18; vii. 8. 26, 27). It declares that the God of Israel is the Lord of all “the host of heaven” (Gen. ii. 1. Cp. Ps. ciii. 21. Isa. xl. 26), who were worshipped as divine by the ancient inhabitants of Canaan and by the Assyrians, and afterwards by the kings of Judah (cp. Deut. xvii. 3. 2 Kings xvii. 16; xxi. 5; xxiii. 4. Jer. xix. 13. Zeph. i. 5); that He is the Lord of all the elements of the world above, and of the angels (Gen. xxxii. 2), and is worshipped by them (Neh. ix. 6), and much more is He the Sovereign Ruler of all nations and armies (cp. Exod. vii. 4; xii. 41). This title is found frequently in the books of the prophets; sixty-two times in Isaiah; and sixty-five times in Jeremiah. It does not occur in the Book of Job or in Ezekiel. In the Books of Kings it occurs seven times; in the Chronicles three times, in passages derived from the Books of Samuel (1 Chron. xi. 9. Cp. 2 Sam. v. 10. 1 Chron. xvii. 7. 24. Cp. 2 Sam. vii. 8. 26).

This title, “The LORD OF HOSTS,” seems to be inserted designedly by the sacred historian at the beginning of this book, which relates the craving of Israel for an earthly king when the LORD was their King (see viii. 5; xii. 17), and the setting-up of an earthly kingdom in Saul. It is like a preliminary protest against that act of national faithlessness; and it proclaims the universal supremacy of JEHOVAH.

— *in Shiloh*] where the Tabernacle and Ark were (see above, Josh. xviii. 1).

Here is an evidence, that notwithstanding the corruptions which prevailed in the days of the Judges, the devout families of Israel continued to resort to “the place which God chose out of their tribes to place His Name there,” according to the Law of Moses (Deut. xvi. 15); and here is a refutation of the allegation of some, that the Pentateuch could not have existed in those days, because its precepts were not observed: see further on this objection the excellent remarks of *Hengst.*, Auth. ii. 53—56. 83. 89.

— *And the two sons of Eli*] or, rather, *and two sons of Eli*. He may have had more sons. Eli was of the line of Ithamar,

B

¹ Under this name (*Jeromianster*) is here cited the author of the “*Questiones Hebraicae in Libros Regum*,” which are contained in the editions of *S. Jerome*, App. tom. ii., ed. Bened., Paris, 1699. In some recent publications these “Questions” have been attributed to *S. Jerome*.

In the following notes on the Books of Samuel and Kings the reader will also find references to the valuable commentary attributed to *Eucherius*, Bishop of Lyons in the fifth century. It was written by a later author, a contemporary of *S. Gregory I.*, to whom he refers, lib. iii. c. 22; they may be found in *Bibl. Patr. Max.* vol. vi. pp. 939—1014. The commentary of *Angelomus*, which has also been used, is contained in *Bibl. Patr. Max.* xv. 309—413.

f Deut. 12, 17, 18.
& 16. 11.

g Or, a double
portion.

g Gen. 30. 2.

† Heb. *angered*
her.

h Job 24. 21.

i Or, *from the*
time that she, &c.

† Heb. *from her*
going up.

i Ruth 4. 15.

k ch. 3. 8.

l Job 7. 11.

& 10. 1.

† Heb. *bitter of*
soul.

2 Sam. 17. 8.

m Gen. 28. 20.

Num. 30. 2.

Judg. 11. 30.

n Gen. 29. 32.

Ex. 4. 31.

2 Sam. 16. 12.

Ps. 25. 18.

o Gen. 8. 1.

& 30. 22.

† Heb. *seed of*
men.

p Num. 6. 5.

Judg. 13. 5.

† Heb. *multiplied*
to pray.

† Heb. *hard of*
spirit.

q Ps. 62. 8.

& 142. 2.

r Deut. 13. 13.

† Or, *meditation*.

s Judg. 18. 6.

Mark 5. 34.

Luke 7. 50.

& 8. 48.

t Ps. 20. 4, 5.

u Gen. 33. 15.

Ruth 2. 13.

x Eccles. 9. 7.

y Gen. 4. 1.

z Gen. 30. 22.

† Heb. *in revolu-*
tion of days.

† That is,
Asked of God.

a ver. 3.

Phinehas, the priests of the LORD, were there. ⁴ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: ⁵ But unto Hannah he gave || a worthy portion; for he loved Hannah: ⁶ but the LORD had shut up her womb. ⁷ And her adversary also [†] provoked her sore, for to make her fret, because the LORD had shut up her womb. ⁸ And as he did so year by year, || [†] when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. ⁹ Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

⁹ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of ^h the temple of the LORD. ¹⁰ [†] And she was in bitterness of soul, and prayed unto the LORD, and wept sore. ¹¹ And she ^m vowed a vow, and said, O LORD of hosts, if thou wilt indeed ⁿ look on the affliction of thine handmaid, and ^o remember me, and not forget thine handmaid, but wilt give unto thine handmaid [†] a man child, then I will give him unto the LORD all the days of his life, and ^p there shall no razor come upon his head.

¹² And it came to pass, as she [†] continued praying before the LORD, that Eli marked her mouth. ¹³ Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. ¹⁴ And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. ¹⁵ And Hannah answered and said, No, my lord, I am a woman [†] of a sorrowful spirit: I have drunk neither wine nor strong drink, but have ^q poured out my soul before the LORD. ¹⁶ Count not thine handmaid for a daughter of ^r Belial: for out of the abundance of my || complaint and grief have I spoken hitherto. ¹⁷ Then Eli answered and said, ^s Go in peace: and ^t the God of Israel grant thee thy petition that thou hast asked of him. ¹⁸ And she said, "Let thine handmaid find grace in thy sight. So the woman ^u went her way, and did eat, and her countenance was no more sad.

¹⁹ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah ^v knew Hannah his wife; and ^w the LORD remembered her. ²⁰ Wherefore it came to pass, [†] when the time was come about after Hannah had conceived, that she bare a son, and called his name || Samuel, saying, Because I have asked him of the LORD.

²¹ And the man Elkanah, and all his house, ^x went up to offer unto the LORD the yearly sacrifice, and his vow. ²² But Hannah went not up; for she said

the younger son of Aaron (1 Chron. xxiv. 3), which had now been advanced above that of Eleazar; but that of Eleazar afterwards recovered its precedence. See above on Num. xvi. 12, 13; and below, 1 Kings ii. 27. Joseph., Ant. v. 11. 5. Hengst., Auth. ii. 74, 75. Keil, p. 30.

Josephus says that there were three high priests between Phinehas and Eli—viz., Abieser, Bukki, and Uzzi, who were of the line of Eleazar (1 Chron. vi. 50, 51), so that Eli was the first high priest of the line of Ithamar. Eli was judge of Israel (iv. 18) for forty years, as well as high priest.

— the priests of the LORD] rather, priests of the LORD; there were other priests beside them; this is necessary to be observed in regard to the objections of some, that Eli and his sons would not have sufficed to perform the priestly functions of the sanctuary: cp. Hengst., Auth. ii. 68.

Although Hophni and Phinehas were among the priests, yet Elkanah and Hannah did not separate themselves from the service of the sanctuary where they ministered—a lesson against schism: cp. note below on Matt. x. 4.

4. offered] peace-offerings. 2 Sam. vi. 18: cp. Lev. vii. 34; Deut. xii. 11.

5. a worthy portion] literally, one portion for two persons; Gesen. 69; Keil, 18; and so Syriac.

2

6. her adversary also provoked her sore] Observe the evil effects of polygamy: cp. Gen. iv. 19. 28; xxx. 8.

9. by a post of the temple of the LORD] near a portal of the palace of Jehovah. The Tabernacle is called a palace, not on account of its external splendour, but as the royal residence of the Lord, the King of Israel. Cp. iii. 3. Ps. v. 7. Gesen. 222. Keil, 19.

11. all the days of his life] Samuel was a Levite, but as such, he was not bound to the service of the sanctuary before he was twenty years of age, and his term of service did not extend beyond fifty (Num. viii. 24, 25); but his mother dedicated him to the Lord's service all the days of his life, not only as a Levite, but as a Nazarite.

— there shall no razor come upon his head] he shall be a Nazarite for ever: see above, Num. vi. 5, and the history of Samson, Judg. xiii. 5; xvi. 17. Here is another evidence of acquaintance with, and observance of, the Mosaic law at this time. Cp. Hengst., Auth. ii. 77.

16. of Belial] See above on Deut. xiii. 13. Judg. xix. 22; xx. 13. The high priests were sons of Belial (ii. 12). Such was the degeneracy of the times.

20. Samuel] i.e. heard of God; from shama, to hear, and El, God (Gesen. 838. 886. Joseph., Ant. v. 10. 3, who interprets the name by θεοληγος): cp. v. 27.

unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever. ²³ And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. ²⁴ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. ²⁵ And they slew a bullock, and brought the child to Eli. ²⁶ And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. ²⁷ For this child I prayed; and the LORD hath given me my petition which I asked of him: ²⁸ Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

II. ¹ And Hannah prayed, and said,

^b My heart rejoiceth in the LORD,

^c Mine horn is exalted in the LORD,

b Luke 2. 22.
c ver. 11, 28.
ch. 2. 11, 18.
& 3. 1.
d Ex. 21. 6.
e Num. 30. 7.
f 2 Sam. 7. 25.

g Deut. 12. 5.
6, 11.

h Josh. 18. 1.

i Luke 2. 22.

k Gen. 42. 15.
2 Kings 2. 2, 4, 6.
l Matt. 7. 7.

m ver. 11, 22.
|| Or, returned
him, whom I have
obtained by peti-
tion, to the Lord.
|| Or, he whom I
have obtained by
petition shall be
returned.

n Gen. 24. 26, 52.
a Phil. 4. 6.

b See Luke 1. 46, &c.

c Ps. 92. 10. & 112. 9.

²³. gave her son suck] On the duty of mothers to nurse their own children, according to the example of Sarah and Hannah, see above, on Gen. xxi. 7; and below, on 1 Thess. ii. 7: cp. *S. Chrysostom* in Ps. xx. *Clem. Alex.*, *Pæd.* iii. 4.

²⁴. when she had weaned him, she took him up with her] The Hebrew mothers continued to give their children suck for three years (2 Macc. vii. 27): cp. above, on Gen. xxi. 8.

— and the child was young] literally, and the child was a child, not merely in tenderness of years, but in childlike docility, meekness, and gentleness.

²⁵. they slew a bullock] the bullock for the burnt-offering, with which Samuel was dedicated to God. The other two bullocks were offered as thank-offerings and peace-offerings, with which Elkanah feasted his friends.

²⁸. he worshipped the LORD] Elkanah joined with Hannah his wife in the dedication of Samuel, for whom he probably prayed with her: cp. ii. 20.

The mother (see *A Lapide*) cannot dedicate a child without the father's consent; for "the husband is the head of the wife" (Eph. v. 23), and of the whole household.

On the dedication of the child Samuel to the service of the Lord in Shiloh, and the practical lesson thence to be derived, see the five Homilies of *S. Chrysostom* in *Annam*, tom. iv. pp. 699—747, ed. Montfaucon, Paris, 1721.

THE SONG OF HANNAH.

CH. II. 1. *And Hannah prayed, and said.* This Prayer and Song of Hannah is, as it were, one of the golden links which connect the song of Sarah, on the birth of Isaac (see above, Gen. xxi. 6, 7), with the Magnificat of the Blessed Virgin, after the annunciation of the Angel Gabriel, saluting her as the Mother of CHRIST: see Luke i. 46—55. Let this divine Song of Hannah be read in the *Septuagint*, and then let the *Magnificat* of the Blessed Virgin be read in St. Luke's original, and the connexion of the two will be more clearly recognized. The Holy Ghost inspired both, and he leads on the devout mind from the birth of Samuel to that of Christ. See, for example, the beginnings of each song—

Ἐστερεώθη ἡ καρδία μου ἐν
Κυρίῳ, ὁψάθη κέρας μου ἐν
Θεῷ μου. Μεγαλύνει ἡ ψυχὴ μου τὸν
Κύριον, καὶ ἠγαλλίασε τὸ
πνεῦμά μου ἐν τῷ Θεῷ τῷ
σωτήρῳ μου (Luke i. 46). Cp.
below, cv. 7, 8.

Another link is the triumphal Song of Miriam, after the passage of the Red Sea, and the victory of Jehovah and His people over their enemies (Exod. xv. 20, 21). Another is the Song of Deborah, praising the Lord for delivering His people by the hand of a woman: see Judg. v. All these poetic hymns of thanksgiving, uttered by women, are celebrations of joyful events, which are prophetic foreshadowings of the universal deliverance and victory achieved by the Incarnation of Christ, the Promised Seed of the woman (Gen. iii. 15).

This is their true meaning, and here is a reply to the objections of some (such as *Ewald* and *Thenius*) who except

against the genuineness of this song of Hannah, as if it were of too general and comprehensive a character to be suited to the occasion which suggested it—the birth of Samuel—and who assert that it must have been produced by some great national victory of the Hebrew people, or by such an event as the overthrow of Goliath (*Stanley*, *Jewish Church*, p. 378; and note to *Dict. of Bible*, ii. p. 1130).

The true characteristic of Sacred Poetry is, that it is not egotistical. It merges the individual in the Nation, and in the Church Universal. It looks forward from the special occasion which prompts the utterance of thanksgiving, and extends and expands itself, with a loving power and holy energy, into a large and sympathetic outburst of praise to God for His love to all mankind in Christ. Like a pebble cast into a clear and calm lake, it sends forth concentric rings of waves, ever enlarging toward the margin, so that the particular mercy to the individual produces ever-expanding undulations of praise.

This *Magnificat* of Hannah is conceived in this spirit. It is not only a song of thanksgiving, it is also a *prophecy*: it is an utterance of the HOLY GHOST moving within her, and making her maternal joy on the birth of Samuel to overflow in outpourings of thankfulness to God for those greater blessings in CHRIST, of which that birth was an earnest and a pledge: see *Augustine* de Civ. Dei xvii. 4; and the remarks of *S. Gregory*, *Buthynius*, *Angelomus*, *Sanctius*, and others here.

In this respect it may be combined with the *Song of Moses* (Deut. xxxii.) and the *Song of David* (2 Sam. xxii.), and forms a connecting link between them: see below, *Preliminary Note* to 2 Sam. xxii.

The Books of Samuel contain other divine songs: see xviii. 7. 2 Sam. i. 17—27; iii. 33; xxii.; xxiii. 1—7. Some have supposed them to have been collected and preserved in the "Book of Jasher" (*Dr. Lee* on Inspiration, p. 466).

— *My heart rejoiceth in the LORD*] All the joy of the saints is in the Lord (*S. Chrys.*, Hom. 8, de Annâ). "Illud verum est gaudium, quod non de creaturâ sed de Creatore suscipitur" (*S. Bernard*, *Epist.* 115).

The Targum of Jonathan well says here, "Hannah prayed in the spirit of prophecy, and said;" and the same Chaldee Paraphrast interprets this song as a prophetic announcement of the victories to be gained by Jehovah and His people over their enemies (the Philistines and other Heathen nations), even to the last days; and sums up by saying, "He will give strength to His kings, and will increase the kingdom of His Messiah;" so *Kimchi*.

It was, therefore, the opinion of the ancient Hebrew Church that this song is a prophecy of Christ. And ancient Christian Expositors recognize in Hannah a figure of the Christian Church, contrasted with the Jewish Synagogue, and blessing God for His mercies in the Gospel. "Manifestissimè Anna in cantico suo mutationem Veteris Testamenti, vel sacerdotii, in Novum Testamentum, vel sacerdotium, qui est CHRISTUS, prophetare videtur" (*Angelomus*).

— *Mine horn*] Concerning this figure which first appears here, and reappears in *David's Song* (2 Sam. xxii. 3), and again in the *Song of Zacharias* in the Gospel (Luke i. 69), see below on 2 Sam. xxii. 2.

- My mouth is enlarged over mine enemies ;
Because I ' rejoice in thy salvation.
- 2 ^e *There is none holy as the LORD :*
For *there is* ' none beside thee :
Neither *is there* any rock like our God.
- 3 *Talk no more so exceeding proudly ;*
^s *Let not † arrogancy come out of your mouth :*
For the LORD is a God of knowledge,
And by him actions are weighed.
- 4 ^h *The bows of the mighty men are broken,*
And they that stumbled are girded with strength.
- 5 ⁱ *They that were full have hired out themselves for bread ;*
And *they that were hungry* ceased :
So that ^k the barren hath born seven ;
And ^l she that hath many children is waxed feeble.
- 6 ^m *The LORD killeth, and maketh alive :*
He bringeth down to the grave, and bringeth up.
- 7 *The LORD ⁿ maketh poor, and maketh rich :*
^o He bringeth low, and lifteth up.
- 8 ^p *He raiseth up the poor out of the dust,*
And lifteth up the beggar from the dunghill,
^q *To set them among princes,*
And to make them inherit the throne of glory :
^r *For the pillars of the earth are the LORD's,*
And he hath set the world upon them.
- 9 ^s *He will keep the feet of his saints,*
And the wicked shall be silent in darkness ;
For by strength shall no man prevail.
- 10 *The adversaries of the LORD shall be ' broken to pieces ;*
^t *Out of heaven shall he thunder upon them :*
^u *The LORD shall judge the ends of the earth ;*
And he shall give strength unto his king,
^v *And exalt the horn of his anointed.*
- d Ps. 9. 14.
& 13. 5. & 20. 5.
& 35. 9.
e Ex. 15. 11.
Deut. 3. 24.
& 32. 4.
Ps. 86. 8.
& 89. 6, 8.
f Deut. 4. 35.
2 Sam. 22. 32.
g Ps. 94. 4.
Mal. 3. 13.
Jude 15.
† Heb. *hard*.
h Ps. 37. 15, 17.
& 76. 3.
i Ps. 34. 10.
Luke 1. 53.
k Ps. 113. 9.
l Isa. 54. 1.
Jer. 15. 9.
m Deut. 32. 39.
Job 5. 18.
Hos. 6. 1.
n Job 1. 21.
o Ps. 75. 7.
p Ps. 113. 7, 8.
Dan. 4. 17.
Luke 1. 52.
q Job 36. 7.
r Job 38. 4, 5, 6.
Ps. 24. 2.
& 102. 25.
& 104. 5.
Heb. 1. 3.
s Ps. 91. 11.
& 121. 3.
t Ps. 2. 9.
u ch. 7. 10.
Ps. 18. 13.
x Ps. 96. 13.
& 98. 9.
y Ps. 89. 24.

2. *Neither is there any rock like our God*] This figure of the *Rock* is another connecting link which joins together this song, and the song of Moses, with the song of David, and all of them with Christ: see above, Deut. xxxii. 4; and *Preliminary Note* to 2 Sam. xxii., and v. 32 of that chapter.

3. *Talk no more so exceeding proudly*] Hannah generalizes her reply to the taunts of her adversary, who had provoked her for what was the Lord's doing (for "the Lord had shut up her womb," i. 6), into a lesson of moderation to all who boast themselves against God, who is a God of knowledge, and whose acts are just.

Prophetically these words may be applied to the Christian Church reproving the arrogance of the Synagogue (*Angelomus*).

— *Let not arrogancy*] The negative (not expressed in the Hebrew text) is implied in the foregoing member of the sentence.

In the text is *lo* with an *aleph* (signifying *not*), instead of *lo* with a *vau* (signifying, *to him*). And this passage is reckoned by the Masorites as one of those fifteen places in which this confusion exists. Cp. Exod. xxi. 8, and *Auricillius*, Dissert. p. 469.

— *by him actions are weighed*] that is, His actions are all rightly balanced, and just (*Sept., Vulg., Theodoret, Keil*). Or, man's actions are weighed by Him in the balance of His judgment (*Targum, Syriac, A Lapide, Ewald*). Cp. Prov. xvi. 2; xxi. 2; xxiv. 12.

4—9.] With these words of Hannah compare those of Mary, recognizing in her own exaltation a specimen of God's general dealings in raising up the lowly and abasing the proud (Luke i. 48—53).

5. *ceased*] i. e. to be hungry.

7, 8. *He bringeth low, and lifteth up*] The *Septuagint* has here *Kópios ταπεινοί καὶ ἄνυφοι. Ἀνιστὴ ἀπὸ γῆς πένητα. . . . καθίσαι μετὰ δυναστῶν λαοῦ, καὶ θρόνον δόξης κατακληρονομήσιν αὐτοῖς*. Thus the *Septuagint* Version helps us to connect Hannah and her song of praise with the Blessed Virgin Mary, and her Magnificat, in which we read, *καθεῖλε δυνάστας ἀπὸ θρόνων καὶ ἤψωσε ταπεινοὺς* (Luke i. 52).

Hannah, the type of the Christian Church, prophesies the abasement of the pride and self-righteousness of the Synagogue, and the graces and glory of the meek, who believe in Christ (*Origen, Theodoret, Augustine, Angelom., A Lapide*).

8. *the pillars of the earth*] a figurative expression, derived from a palace or temple. The will of God (says *S. Basil* in *Hoseam*, Hom. i.) is the base and column on which the earth rests.

10. *The adversaries of the LORD*] The word *JEHOVAH* stands emphatically at the beginning of this sentence, as in vv. 6, 7.

— *shall he thunder*] fulfilled literally in this history: see vii. 10.

— *he shall give strength unto his king, And exalt the horn of his anointed*] Thus, in this heavenly-inspired song, Hannah prophesies that God in His own appointed time would raise up a king (*His king*) to His people; and thus this holy and pious woman, in this psalm of praise to God for mercies foreseen as well as past, and in her devout acknowledgment that God only is the Rock (v. 2), and that it is the sole prerogative of God to raise up Princes (vv. 6—8), and to give them

¹¹ And Elkanah went to Ramah to his house. * And the child did minister ^{s ver. 18.} unto the LORD before Eli the priest. ^{ch. 3. 1.} ^{a Deut. 15. 13.} ¹² Now the sons of Eli were * sons of Belial; ^b they knew not the LORD. ¹³ And the priest's custom with the people was, ^{b Judg. 2. 10.} ^{Jer. 23. 16.} ^{Rom. 1. 28.} that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; ¹⁴ And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. ¹⁵ Also before they * burnt the fat, the priest's servant came, ^{c Lev. 3. 3, 4.} ^{5, 16.} and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. ¹⁶ And if any man said unto him, Let them not fail to burn the fat † presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force. ¹⁷ Wherefore the sin of the young men was very great ^d before the LORD: for men * abhorred the offering of the LORD.

¹⁸ But Samuel ministered before the LORD, being a child, ^e girded with a linen ephod. ¹⁹ Moreover his mother made him a little coat, and brought it to him from year to year, when she ^b came up with her husband to offer the yearly sacrifice. ²⁰ And Eli ¹ blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the || loan which is ^a lent to the LORD. And they went unto their own home. ²¹ And the LORD ¹ visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ^a grew before the LORD.

²² Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ^a the women that † assembled at the door of the tabernacle

strength, stands in a striking contrast to the people of Israel, who impatiently asked for a king "to judge them like the nations," and to go out before them, and to fight their battles (see below, viii. 5—20), instead of waiting patiently God's time, and instead of rejoicing in their privilege in not being like the nations, but in being the special people of God, and instead of relying on His Almighty arm to save them from their enemies.

Hannah, the mother of Samuel, is the first person in Holy Scripture who addressed God as "the LORD OF HOSTS" (i. 11), a title which emphatically declares the sovereignty of the Almighty and unseen Ruler of the world; and thus also by her faith in Him she stands in contrast with the faithless impatience of the people of Israel, who asked of Samuel to make them a visible head who might reign over them: see above on i. 11.

Hannah is also the first person in Holy Scripture who uses the words "his anointed." As was before observed (on v. 1), the ancient Hebrew Church interpreted her words as a prophecy of the MESSIAH: see next note.

— And exalt the horn of his anointed] *ἐνδοξαστέον τὸν κέρας τοῦ αἰνοῦμένου* (Sept.): "Christi sui" (Vulg.). The king, of whom Hannah prophesies, is "His king," a king by whom "the Lord shall judge the ends of the earth," not the king craved by the people, on mere worldly considerations (see the preceding note), but the King to be appointed by God, in His own due time; and a figure of Christ, of whom Jehovah says by David, "Yet have I set my king upon my holy hill of Zion" (Ps. ii. 6), and to whom He will give the heathen for His inheritance, and to whom all judgment is given (Ps. lxxii. 1. 1 John v. 22. 27), and who will put all His enemies under His feet (1 Cor. xv. 25—28).

Therefore it is rightly said, "hæc omnia spectant ad Christum" (*A Lapide*).

12. sons of Belial] See ch. i. 16. How different from Hannah! There is a similar contrast in the Gospel between Mary of Bethany and Judas: see on Matt. xxvi. 6.

— knew not the LORD] They who ministered daily to Him did not know (i. e. did not fear and love) Him to whom they ministered. They were blinded by their sins. Cp. Judg. ii. 10. Titus i. 16. 1 John ii. 4.

13. the priest's custom . . . was] Such were their sins. These sons of Eli were not contented with the portion of the peace-offerings that was assigned to them by the Law (see Lev.

vii. 31—35. Deut. xviii. 3), but they would also rob the offerer and his friends of that portion which belonged to them, and which they were preparing, in order to feast before the Lord (cp. *Hengst.*, Auth. ii. 86). This was a sin against men; the next was a sin against God.

15. before they burnt the fat] which was not to be eaten, but was God's portion, to be burnt by the priest on the altar (Lev. iii. 16; vii. 23. 25. 30, 31).

"They burnt," not the offerer, but the priest for him (*Hengst.* ii. 57).

17. the sin of the young men was very great] "Grave peccatum sacerdotum, ob scandalum datum laicis" (*A Lapide*). On the sins of priests and their punishment, see Jer. xxiii. 1, 2. Ezek. xxxiv. 2—4. Hosea v. 1. Zech. xi. 17. Mal. i. 6; ii. 1 (*S. Gregor.*, Hom. 17, in Evang.).

18. But Samuel ministered] The Levite child is contrasted with the grown-up priest.

— a linen ephod] not to be confounded with the costly ephod of the High Priest, described Exod. xxviii. 4—6; and see below, v. 28; xiv. 3; xxiii. 9.

The linen ephod (Heb. *ephod bad*) was a simple robe of the ordinary priests (1 Sam. xxii. 18) and Levites, and also sometimes worn by men,—as David, dancing before the ark (2 Sam. vi. 14. Cp. *Hengst.* ii. 67).

19. a little coat] a little *meil* (Heb.). The *meil* was a priestly robe, see Exod. xxviii. 4; xxxix. 22—26. Samuel is described as wearing a *meil* below, xv. 27; xxviii. 14, but the same word is also used to describe a princely and royal robe (xxiii. 4; xxiv. 4. 2 Sam. xiii. 18. 1 Chron. xv. 27).

20. the loan which is lent] Or, the boon which one has asked. Eli supposes that Elkanah had joined in Hannah's prayer for a son.

22. the women that assembled] by troops, for religious worship (*Targum, Josephus*). Probably these women were dedicated to the service of the sanctuary: see Exod. xxxviii. 8 (*Hengst.* ii. 76).

— at the door of the tabernacle] How different was this Phinehas, the son of Eli, from Phinehas, the son of Eleazar! See above, Num. xxv. 6—8.

The punishment was suited to the sin. The Priests polluted the tabernacle at Shiloh; and "God forsook the tabernacle in Shiloh, even the tent that He had pitched among men; He delivered their power into captivity, and their beauty into the

|| Or, I hear evil words of you.

|| Or, to cry out.

o Num. 15. 30.

p Josh. 11. 20.

Prov. 15. 10.

q ver. 21.

r Prov. 8. 4.

Luke 2. 52.

Acts 2. 47.

Rom. 14. 18.

s 1 Kings 13. 1.

t Ex. 4. 14, 27.

u Ex. 28. 1, 4.

Num. 16. 5.

& 18. 1, 7.

x Lev. 2. 3, 10.

& 6. 16.

& 7. 7, 8, 34, 35.

& 10. 14, 15.

Num. 5. 9, 10.

& 18. 8—19.

y Deut. 32. 15.

z Deut. 12. 5, 6.

a Ex. 29. 9.

b Jer. 18. 9, 10.

c Ps. 18. 20.

& 91. 14.

d Mal. 2. 9.

e 1 Kings 2. 27.

Ezek. 44. 10.

See ch. 4. 11,

18, 20, & 14. 3.

& 22. 18, &c.

|| Or, the affliction

of the tabernacle,

for all the wealth

which God would

have given Israel.

f See Zech. 8. 4.

† Heb. men

g 1 Kings 13. 3.

h ch. 4. 11.

i 1 Kings 2. 35.

l Chron. 29. 22.

Ezek. 44. 16.

of the congregation. ²³ And he said unto them, Why do ye such things? for || I hear of your evil dealings by all this people. ²⁴ Nay, my sons; for it is no good report that I hear: ye make the LORD's people || to transgress. ²⁵ If one man sin against another, the judge shall judge him: but if a man * sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, * because the LORD would slay them. ²⁶ And the child Samuel * grew on, and was * in favour both with the LORD, and also with men.

²⁷ * And there came a man of God unto Eli, and said unto him, Thus saith the LORD, 'Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? ²⁸ And did I * choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and * did I give unto the house of thy father all the offerings made by fire of the children of Israel? ²⁹ Wherefore * kick ye at my sacrifice and at mine offering, which I have commanded in my * habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? ³⁰ Wherefore the LORD God of Israel saith, 'I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, * Be it far from me; for them that honour me * I will honour, and * they that despise me shall be lightly esteemed. ³¹ Behold, * the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. ³² And thou shalt see || an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be * an old man in thine house for ever. ³³ And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die † in the flower of their age. ³⁴ And this shall be * a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; * in one day they shall die both of them. ³⁵ And * I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind:

enemy's hand" (Ps. lxxviii. 61, 62). He allowed the Ark to be taken by the Philistines, and it was never restored to Shiloh. "The fire consumed their young men; and their maidens were not given to marriage. Their Priests (Hophni and Phinehas) were slain with the sword, and there were no widows to make lamentation" (vv. 63, 64).

²³. And he said unto them] Eli was the Judge and Priest; and he was bound, in his double character, to punish his sons, and to vindicate the honour of God; but he did not follow up his words with deeds, and he encouraged them by impunity. Cp. the remarks of the Rev. R. W. Evans, Scrip. Biog. i. 114.

²⁵. the judge shall judge him] or, rather, God shall judge him, shall decide between one man and another; and here is place for intercession. The aggrieved party may himself become a mediator for the offender, as Moses was for Miriam when she had spoken against him (Num. xii. 13).

— who shall intreat for him?] A man may intercede with God for remission of a penalty due for injury to himself, but who shall venture to entreat for one who has outraged the majesty of God? On the senses of the Hebrew word used in both these clauses, *palal*, to judge, and, in *hithpaal*, to intercede, see *Genes.* 676.

— because the LORD would slay them] or, therefore the LORD would slay them (Noldius, Pfeiffer, p. 193). Cp. Ps. cxvi. 10. Jer. iv. 10; xxix. 16; where the particle here translated because signifies therefore. But the rendering of the Authorized Version need not be abandoned: they hearkened not to the voice of their father, because the Lord had hardened their hearts for their sins, and would punish them for their wickedness. Cp. Exod. iv. 21.

²⁶. the child Samuel grew on—in favour both with the LORD, and also with men] St. Luke adopts these words (ii. 52), and applies them to Christ.

²⁷. a man of God] A prophet (Judg. xiii. 6) pre-announced God's judgments on Eli's house, and explained the reason of

them, and thus made those judgments to be a clear proof of God's truth and righteousness.

— of thy father] Aaron (Exod. iv. 14. 27).

²⁹. kick ye] Cp. Deut. xxxii. 15, "Jeshurun waxed fat, and kicked."

³⁰. I said indeed] God's promises are conditional on obedience, as his threats may be averted by repentance (Jonah iii. 4. 9, 10).

— should walk before me for ever] in uninterrupted prosperity: this was to be forfeited, at least for a time, by the destruction of Shiloh, and the capture of the Ark.

³¹. thine arm] thy strength (Job xxii. 9. Ps. xxxvii. 17).

³². thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel] Thou, the High Priest, and those who succeed thee in the office, shall see a destroyer of my house at Shiloh, in all those good things which God would have given Israel, if the Priesthood had been faithful in its ministry. See ch. iv. 4. 11. 22. This was "the captivity" which is mentioned above (Judg. xviii. 30). Cp. Ps. lxxviii. 62. Even in the days of Samuel, the Ark, having been taken by the Philistines, was never brought back into the Tabernacle; and the Tabernacle was never set up again in Shiloh.

³³. thine house] This did not extend to the family of Ithamar generally, but only to that of Eli.

³⁴. in one day they shall die] See iv. 11.

THE FAITHFUL PRIEST.

³⁵. I will raise me up a faithful priest] Though thy sons, the priests, shall die, and though thou, the High Priest, and thy house shall suffer grievous afflictions, yet the Priesthood shall not perish. "I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever."

and ^k I will build him a sure house; and he shall walk before ^l mine anointed for ever. ^{36 m} And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, † Put me, I pray thee, into || one of the priests' offices, that I may eat a piece of bread.

k 2 Sam. 7. 11, 27.
l Kings 11. 38.
m Ps. 2. 2.
n 18. 50.
o 1 Kings 2. 27.

† Heb. *Joia*.
‡ Or, *somewhat about the priesthood*.

III. ¹ And ^a the child Samuel ministered unto the LORD before Eli. And ^b the word of the LORD was precious in those days; *there was* no open vision. ² And it came to pass at that time, when Eli *was* laid down in his place, ^c and his eyes began to wax dim, *that* he could not see; ³ And ere ^d the lamp of God went out ^e in the temple of the LORD, where the ark of God *was*, and Samuel *was* laid down *to sleep*; ⁴ That the LORD called Samuel: and he answered, Here *am* I. ⁵ And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. ⁶ And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again. ⁷ || Now Samuel ^f did not yet know the LORD, neither was the word of the LORD yet revealed unto him. ⁸ And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child. ⁹ Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. ¹⁰ And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

a ch. 2. 11.

b Ps. 74. 9.
c Amos 8. 11.
d See ver. 21.
e Gen. 27. 1.
f 48. 10.
g ch. 2. 22.
h 4. 15.
i Ex. 27. 21.
j Lev. 24. 3.
k 2 Chron. 13. 11.
l ch. 1. 9.

|| Or, *Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him.*
† See Acts 19. 2.

¹¹ And the LORD said to Samuel, Behold, I will do a thing in Israel, ^g at ^h

g 2 Kings 21. 12.
h Jer. 19. 3.

This prophecy was fulfilled primarily in *Samuel*.

Samuel, in the interval of confusion (when the regular exercise of the Levitical Ritual and Priesthood was suspended, by the destruction of Shiloh and by the separation of the Ark from the Tabernacle), was raised up in an extraordinary manner, by special commission from God, to perform priestly acts.

It had a secondary fulfilment in *Zadok*, who, on account of his faithfulness to the house of David, was placed by Solomon in the room of Abiathar (1 Kings ii. 27).

But it can only be said to have its *full and final* accomplishment in *CHRIST*, who is the Divine Samuel, and the faithful Priest—the true *ZADOK*, or *RIGHTEOUS ONE*, who has superseded the Aaronic priesthood, and “abideth a Priest for ever” (Heb. vii. 11—23); and has united the Priesthood with the Kingdom everlastingly. *S. Hippolytus* (ed. Lagarde, p. 157); *Theodoret*, Qu. 7; and *S. Augustine* de Civ. Dei xvii. 5, who has commented at large on this prophecy in a Christian sense; and see also *Angelomus* and *A. Lapide*, and the notes below on 1 Kings ii. 27.

36. And it shall come to pass] This was fulfilled literally in the distress which afflicted the family of Eli, and in the massacre of his descendants at Nob (xxii. 19); but it is fulfilled in a larger sense in the submission of the Aaronical priesthood to Him “Who abideth a Priest for ever,” and in their humble resort to Him for spiritual food and sustenance, especially in His Holy Word and Sacraments. The curse is taken away, and is changed into a blessing, in *CHRIST*. *S. Augustine* and *Theodoret*, Qu. 7; and so *S. Gregory* and *Procopius* in *A. Lapide*.

CH. III. 1. the child Samuel] He was then twelve years old, says *Josephus* (v. 10. 4).

If this was the case, this vision vouchsafed to Samuel, and this message sent by God through him to Eli in the Tabernacle, may suggest a comparison between him at this time and our Blessed Lord when a child of twelve years old, in the Temple, manifesting His Divine Wisdom, so that “all were astonished at His understanding and answers,” and expostulating with His mother, “Wist ye not that I must be about My Father’s business?” (Luke ii. 46—49); and, as the child Samuel was not elated by this vision and revelation vouchsafed to him in the

Temple, but went humbly to Eli; and, when it was morning, did the daily work prescribed to him (v. 15), so the child Jesus, after the honour paid Him in the Temple, “went down to Nazareth, and was subject to” Mary and Joseph (Luke ii. 51).

— *precious*] rare.

— *no open vision*] The prophetic vision was not opened, extended (cp. Prov. iii. 10), but was contracted on account of the sin of the Priests and people.

2. his eyes began to wax dim] Therefore Samuel might well suppose that Eli called him to minister to him in some service of help by night; and he was probably sleeping near Eli for that purpose (v. 5).

3. the lamp of God] The seven-branched candlestick, fed with oil every evening (Exod. xxvii. 20; xxx. 8. Lev. xxiv. 2).

— *went out*] The call was, therefore, probably near morning.

— *in the temple*] the Tabernacle at Shiloh.

4. the LORD called Samuel] probably by a voice from the Ark in the Holy of Holies. We may suppose that the High Priest Eli was nearer the Ark; but he heard not the voice of God, which the child Samuel heard: it was directed specially to him.

7. did not yet know the LORD] He did not know the Lord in that fulness and clearness in which he afterwards knew Him, speaking to him, and declaring His will, with an audible voice. Compare the use of the phrase *knew not*, in John i. 31. 33; see the note there, and the note above on Exod. vi. 3.

— *neither was the word of the LORD yet revealed unto him*] It was not yet *uncovered* (see *Genes.* 170); afterwards the Word was *uncovered* (cp. v. 21), and his own ear was *uncovered* to receive it: see below, ix. 15, and *Bp. Pearson*, Art. i. p. 7.

So it was with the disciples of Christ after His resurrection. Christ did then a double work for them. He *opened* to them the *Scriptures*, and He *opened* their *hearts* to understand them (Luke xxiv. 32. 45).

10. the LORD came, and stood] The Glory of the Lord was revealed to him (*Targum*). It was not a dream, nor an inspiration, but a *vision* of the Lord which was vouchsafed to Samuel. See how God loves holiness in children. The child Samuel was preferred by Him to Eli, the aged high priest and judge (*Theodoret*).

which both the ears of every one that heareth it shall tingle. ¹² In that day I will perform against Eli ^a all things which I have spoken concerning his house: † when I begin, I will also make an end. ¹³ || ¹ For I have told him that I will ^a judge his house for ever for the iniquity which he knoweth; because ¹ his sons made themselves || vile, and he † ^m restrained them not. ¹⁴ And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house ^a shall not be purged with sacrifice nor offering for ever.

¹⁵ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. ¹⁶ Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. ¹⁷ And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: ° God do so to thee, and † more also, if thou hide any || thing from me of all the things that he said unto thee. ¹⁸ And Samuel told him † every whit, and hid nothing from him. And he said, ^a It is the LORD: let him do what seemeth him good.

¹⁹ And Samuel ^a grew, and ^a the LORD was with him, ^a and did let none of his words fall to the ground. ²⁰ And all Israel ^a from Dan even to Beer-sheba knew that Samuel was || established to be a prophet of the LORD. ²¹ And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by ^a the word of the LORD. IV. ¹ And the word of Samuel || † came to all Israel.

Now Israel went out against the Philistines to battle, and pitched beside ^a Eben-ezer: and the Philistines pitched in Aphek. ² And the Philistines put themselves in array against Israel: and when † they joined battle, Israel was smitten before the Philistines: and they slew of † the army in the field about four thousand men.

³ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us † fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it

o Ruth 1. 17.
† Heb. so add.
|| Or, word.

† Heb. all the things, or words.
p Job 1. 21.
& 2. 10.
Ps. 39. 9.
Isa. 39. 8.
q ch. 2. 21.
r Gen. 39. 2, 21, 23.
s ch. 9. 6.
t Judg. 20. 1.
|| Or, faithful.

u ver. 1, 4.
|| Or, came to pass.
† Heb. was.

a ch. 5. 1.
& 7. 12.

† Heb. the battle was spread.
† Heb. the array.

† Heb. take unto us.

11. tingle] Cp. 2 Kings xxi. 12. Jer. xix. 3. Hab. i. 5. The massacre of Eli's descendants by Saul, at Nob, was in part a fulfilment of this prophecy (see xxii. 19).
20. from Dan even to Beer-sheba] from the northern to the southern extremity of the land (see Judg. xx. 1).

SAMUEL IS ESTABLISHED TO BE A PROPHET.

— that Samuel was established to be a prophet of the LORD] A very important statement. What Samuel did in offering sacrifices, &c. (see vii. 9), was not (as some seem to imagine) an irregular intrusion into the priestly office. But in a time of great degeneracy and confusion, temporal and spiritual, when the Priesthood itself was polluted, and when the Tabernacle was defiled by deadly sins, and when, in consequence of those sins, the priests were slain by the sword, and the Ark of God was taken, and Shiloh itself was destroyed, and when the exercise of the ordinary functions of the Levitical priesthood was in abeyance, Samuel was specially raised up by God, and received an extraordinary commission from Him who is the Author of all priestly power and authority, to do what he did in maintaining the worship of God; and “all Israel, from Dan even to Beersheba,” knew, by visible tokens, that Samuel “was established to be a prophet of the Lord,” that is, an interpreter and expounder of God's will to Israel. Observe also what follows;

21. the LORD appeared again] literally, added to appear, and He revealed Himself to Samuel by the Word of the Lord, by audible manifestations. This was done in Shiloh, the appointed place of Divine worship. Samuel derived his extraordinary commission from God, in His own House.

Consider the circumstances recorded in this chapter. “The Word of God was precious in those days: there was no open vision” (v. 1). God breaks through the silence of many years and reveals Himself to Samuel. Wherefore was this? Samuel had a childlike faith. Therefore he was very dear to God. The

words are remarkable, “the child was a child” (see i. 24), and “he grew before the Lord” (ii. 21. 26); he was a child in innocence, humility, simplicity, and holiness. He was holy, amid scenes of unholiness. In spite of the pernicious examples of Eli's sons, the priests of God, the child stood firm; he was true to God in the most trying circumstances. Therefore God revealed Himself to him. The child Samuel was preferred to the aged Eli, the high priest and judge; and thus (as Theodoret remarks) God showed that holy childhood is better than hoar hairs. God revealed to Samuel the things which concerned Eli. See here the fruits of obedience. He was “wiser than the aged,” and had “more understanding than his teachers,” because he “kept God's commandments” (Ps. cxix. 99, 100), and he was not elated by his revelations: he was meek and docile as before, reverent and dutiful to Eli, who was treated with contempt by his own sons. Therefore he grew on, and the Lord was with him, and gave him more revelations, and “all Israel knew that he was established to be a prophet of the Lord.”

CH. IV. 1. the word of Samuel] The word which God spake to and by him who was established “a prophet of the Lord,” and whose appearance was a remarkable era in the history of Israel; see Acts iii. 24, “all the prophets from Samuel,” the most eminent prophet after Moses. Cp. Heb. xi. 32, “The time would fail me to tell of Samuel and of the prophets.”

— Eben-ezer] which signifies, stone of help; so called by anticipation, from the victory given there to Israel, twenty years afterwards, in answer to Samuel's prayer (vii. 12); it was between Shen and Mizpah (the watch-tower), probably Mizpah of Benjamin (Josh. xvii. 26), now Neby Samuel (Robinson), two hours n.w. of Jerusalem, half an hour s. of Gibeon. The site of Shen (tooth or crag) is unknown.

— in Aphek] See Josh. xv. 58.

3. Let us fetch the ark of the covenant] by means of which

cometh among us, it may save us out of the hand of our enemies. ⁴ So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ^b which dwelleth *between* ^c the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God. ⁵ And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. ⁶ And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. ⁷ And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing [†] heretofore. ⁸ Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness. ⁹ ^d Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, ^e as they have been to you: [†] quit yourselves like men, and fight.

¹⁰ And the Philistines fought and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. ¹¹ And ^e the ark of God was taken; and ^b the two sons of Eli, Hophni and Phinehas, [†] were slain.

^b 2 Sam. 6. 2.
Ps. 80. 1.
& 99. 1.
^c Ex. 25. 18, 22.
Num. 7. 89.

[†] Heb. yesterday,
or, the third day.

^d 1 Cor. 16. 13.

^e Judg. 13. 1.
[†] Heb. be men.

^f ver. 2.
Lev. 26. 17.
Deut. 28. 25.
Ps. 78. 9, 62.
g ch. 2. 32.
Ps. 78. 61.
h ch. 2. 34.
Ps. 78. 64.
[†] Heb. died.

God had wrought such wonders of old, especially in the passage of Jordan, and in the overthrow of Jericho. But they forgot that God only works for those who obey Him. They trusted in the outward means. But God would show that the outward means are of no avail without inward holiness, and therefore He suffered them to be smitten, and allowed the Ark to fall into the hands of their enemies. "Trust ye not in lying words," says the prophet (Jer. vii. 4), "saying, The Temple of the Lord;" but if ye thoroughly amend your ways, "Then will I cause you to dwell in this place for ever and ever" (v. 7). It is observable that God there refers to this history, and says, "Go ye now to Shiloh, and see what I did to it for the wickedness of my people Israel" (v. 12).

Probably David remembered this history, when, with a clearer faith, he refused to allow the Ark to be carried with him in his retreat before Absalom out of Jerusalem; and even when the priests had brought it forth, he commanded them to carry it back to its place, saying, "If I shall find favour in the eyes of the Lord, He will bring me again and show me both it and his habitation" (2 Sam. xv. 25).

David, *without* the Ark visibly present, but with the unseen help of Him who was enthroned on the Ark, triumphed, and was restored to Jerusalem and the Ark. But Israel *with* the Ark visibly present, but without the blessing of Him whose Throne the Ark was, fell before their enemies, and were deprived of the Ark, which was taken by the Philistines.

4. between the cherubims] or, on the cherubim.

— the two sons of Eli, Hophni and Phinehas, were there] What, therefore, would the Ark profit them, when the priests were profane who ministered before it, and polluted it by their presence? What are mere outward Churches of God, when the living Church—the Priests and People—are unholy? The history of Jerusalem supplies the answer (see on Matt. xxiv. 15).

7. the Philistines—said, God is come into the camp] The Ark is called by the sacred writer "The Ark of the LORD" (JEHOVAH), but the Philistines, being heathens, say that ELOHIM is come into the camp; and they speak of God in the plural number,—"these mighty Gods." However, they bear witness to the truth, that the Presence of God was enshrined in the Ark; and that the God of Israel had smitten the Egyptians with plagues. Here is a fulfilment of what Moses had prophesied (Exod. xv. 14), "Sorrow shall take hold of the inhabitants of Palestine." Cp. below, vi. 6.

THE CAPTURE OF THE ARK.

11. the ark of God was taken] The Ark, which Moses had made by God's command at Sinai, and on which the Divine Presence was enshrined in the Holy of Holies; and which had

accompanied Israel in their marches through the wilderness, and before which the waters of Jordan had fled backward, and the walls of Jericho had fallen down—that Ark was taken by Idolaters.

Why did God permit this?

(1) In order to show that His presence had forsaken Israel, because they had forsaken Him; and especially to punish the Priesthood, which had profaned His Sanctuary by their sins.

(2) In order to show that visible ordinances of religion only profit those who have the spirit of religion within them. The Ark of God's visible Church only benefits those who have the Shechinah of His Presence in their hearts. As long as Israel was obedient (says Theodoret, Qu. 10), they might safely trust in the providence of God; but when they forsook Him, neither He nor the Ark would profit them. The Ark contained the Tables of the Law, and thus showed the sanctity of the Law; and how could the Ark avail those, who broke the Law which was contained in it?

(3) In order to show that though men are bound to use the outward means of grace which God has instituted for the conveyance of His benefits to them, yet God's presence and working are not tied to those means; and that He can act without them.

Thus it was shown that the means of grace are only channels of blessing from Him, and that He is the only source of grace. After the capture of the Ark, the Tabernacle was like a Cenotaph. It was like a body without a soul. And Shiloh itself was soon reduced to desolation.

The Visible Church of Israel seemed then to be lying in ruins. But the God of Israel still lived and acted. And His Sovereign Power and Divine Independence were seen to work more gloriously and graciously even when the Visible Church appeared to be overthrown. He raised up a SAMUEL, the most illustrious of Prophets after Moses. He authorized him, though only a Levite, by a special commission, to do the work of a Priest, in offering sacrifices (see above on iii. 20, 21; and below, on vii. 10. 17). He accepted the sacrifices offered by him, as He had accepted those of the Patriarchs who offered sacrifices before the Law. He employed him in anointing Saul first; and then David, the type and ancestor of Christ. He inaugurated, as it were, a new era in Samuel; and prepared the way for the Gospel. He showed that the Aaronical Priesthood was only parenthetical and provisional; that the Levitical ordinances were not necessary to God's gracious dealings with His people; that they were shadows which would one day pass away; that they were like a scaffold for building up a house—the Church of Christ—and would one day be removed, when their purpose had been served, and the spiritual house was erected, which is "built on the foundation of Apostles and Prophets, Jesus Christ Himself

C

12 Sam. 1. 2.

k Josh. 7. 6.
2 Sam. 13. 19.
& 16. 32.
Neh. 9. 1.
Job 2. 12
1 ch. 1. 9.

m ch. 3. 2.
† Heb. stood.

n 2 Sam. 1. 4.

† Heb. is the
thing.

‡ He seems to
have been a
Judge to do
justice only, and
that in South-
west Israel.
‡ Or, to cry out.

† Heb. were
turned.
o Gen. 35. 17.

† Heb. set not
her heart.
‡ That is, Where
is the glory,
or, There is no
glory.
p ch. 14. 8.
q Ps. 26. 8.
& 78. 61.
a ch. 4. 1.
& 7. 12.

b Judg. 16. 23.

c Isa. 19. 1.
& 46. 1, 2.

¹² And there ran a man of Benjamin out of the army, and ¹came to Shiloh the same day with his clothes rent, and ²with earth upon his head. ¹³ And when he came, lo, Eli sat upon ¹a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. ¹⁴ And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli. ¹⁵ Now Eli was ninety and eight years old; and ^mhis eyes † were dim, that he could not see. ¹⁶ And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, "What † is there done, my son?" ¹⁷ And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. ¹⁸ And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. || And he had judged Israel forty years.

¹⁹ And his daughter in law, Phinehas' wife, was with child, *near* || to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains † came upon her. ²⁰ And about the time of her death ^othe women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, † neither did she regard it. ²¹ And she named the child || ^p Ichabod, saying, "The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. ²² And she said, The glory is departed from Israel: for the ark of God is taken.

V. ¹ And the Philistines took the ark of God, and brought it ^afrom Ebenezer unto Ashdod. ² When the Philistines took the ark of God, they brought it into the house of ^bDagon, and set it by Dagon. ³ And when they of Ashdod arose early on the morrow, behold, Dagon *was* ^cfallen upon his face to the

being the chief Corner-stone" (Eph. ii. 20). God thus gave a prophetic foreshadowing of what was more fully displayed to the world when the material *Temple of Jerusalem* was destroyed by the Romans, and the Universal Church of Christ was raised up in its place.

(4) By allowing the Ark to fall into the hands of the Philistines, and to be brought in triumph into the temple of their god *Dagon*, and by the wonders that He wrought in that temple, where He made *Dagon* fall prostrate before the Ark, God gave the Philistines themselves an evidence of His own Divine Sovereignty, and called them to turn from idols, and to worship the True God. Cp. *Theodoret*, Qu. 10.

— *Hophni and Phinehas were slain*] A proof of God's truth (ii. 34).

13. *Eli sat upon a seat by the wayside watching*] So all the ancient versions. *R. Schwartz*, by an alteration of the Hebrew pointing, renders it "by the wayside leading to *Mispeh*" (see *Grove*, B. D. ii. 388). The reading of the MSS., *yac*, is corrected by the *Keri* to *yad*, a *hand* or *side*. See *Gesen.* 347. 331; *Keil*, 42.

18. *of the ark of God*] The news of its capture was more grievous to Eli than that of the defeat of Israel, and the death of his own sons. "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I *prefer not Jerusalem above my chief joy*" (Ps. cxxxvii. 5, 6). The dying words of Archbishop Whitgift were "Pro Ecclesia Dei."

— *he had judged Israel forty years*] When I read of Eli the Priest, of the sons of Aaron, judging Israel forty years, and of Samuel, certainly a Levite, though not a Priest, going circuit as a judge, itinerant in Israel (1 Sam. vii. 16); and of others of the families of Levi appointed by King David to be judges and officers, not only in all the business of the Lord, but also for the outward business of Israel (2 Sam. xv. 35. 1 Chron. xxvi. 29. 32); when

I observe in the Church Stories, ever since the world had Christian Princes, how ecclesiastical persons have been employed by their sovereigns in their weightiest consultations and affairs of state; I cannot but wonder at those who inveigh against the courts, power, jurisdiction, and the temporalities of Bishops and other Ecclesiastical persons. I speak it not to justify abuses of men, but to justify the lawfulness of the thing (*Bp. Sanderson*, ii. 249).

19. *bowed herself*] sank on her knees.

21. *Ichabod*] *No glory* (*Gesen.* 36. 38).

22. *The glory is departed from Israel: for the ark of God is taken*] The Ark being the visible centre of the theocratic system of Israel, its capture was the departure of Israel's glory, and is spoken of as the "captivity of the land:" see above, on Judg. xviii. 30; and Ps. lxxviii. 58—67, "God was wroth, and greatly abhorred Israel, so that He forsook the tabernacle of *Shiloh*, the tent which He placed among men, and delivered His strength into captivity, and His *glory* into the enemy's hand; He gave His people over also unto the sword: their priests fall by the sword." Cp. Jer. vii. 12; xxvi. 6. *Hengst.*, Auth. ii. 48. 52. 55.

The glory is departed from Israel—so it seemed in the eyes of men. But with God there is "no variableness or shadow of turning" (James i. 17); and in that dark night of sorrow to the Hebrew Church and Nation, His glory shone forth most brightly: see above, v. 11. There is no Ichabod to God.

CH. V. 1. *Ashdod*] now *Esdud*: see Josh. xiii. 8.

2. *Dagon*] See on Judg. xvi. 23.

3. *Dagon was fallen upon his face to the earth*] *Dagon* fell prostrate before the ark, though the ark was captive. *Dagon* in his own temple fell down like a prisoner before his conqueror, or like a suppliant before his god. Cp. *Josephus*, vi. 1. 1.

Thus the device designed by the Philistines for the glory of

earth before the ark of the Lord. And they took Dagon, and ^d set him in his ^d Isa. 46. 7. place again. ⁴ And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and ^e the head of Dagon and both the palms of his hands were cut off upon the ^e Jer. 50. 2. threshold; only || the stump of Dagon was left to him. ⁵ Therefore neither the ^{Ezek. 6. 4, 6.} priests of Dagon, nor any that come into Dagon's house, ^{Micah 1. 7.} tread on the ^{¶ Or, the fishy} threshold of Dagon in Ashdod unto this day. ^{part.}

⁶ But ⁶ the hand of the Lord was heavy upon them of Ashdod, and he ^h de- ^g var. 7, 11. stroyed them, and smote them with ⁱ emerods, even Ashdod and the coasts thereof. ^{Ex. 9. 3.}

⁷ And when the men of Ashdod saw that it was so, they said, The ark of the ^{Ps. 32. 4.} God of Israel shall not abide with us: for his hand is sore upon us, and upon ^{Acts 13. 11.} Dagon our god. ^h They sent therefore and gathered all the lords of the ^h ch. 6. 5. Philistines unto them, and said, What shall we do with the ark of the God ⁱ Deut. 28. 27. of Israel? And they answered, Let the ark of the God of Israel be carried ^{Ps. 78. 66.} about unto Gath. And they carried the ark of the God of Israel about thither.

⁹ And it was so, that, after they had carried it about, ^k the hand of the Lord was ^k Deut. 2. 15. against the city ^l with a very great destruction: and ^m he smote the men of the ^{ch. 7. 13.} city, both small and great, and they had emerods in their secret parts. ^{& 12. 15.}

¹⁰ Therefore they sent the ark of God to Ekron. And it came to pass, as ^l ver. 11. the ark of God came to Ekron, that the Ekronites cried out, saying, They have ^m ver. 6. brought about the ark of the God of Israel to ^{Ps. 78. 66.} † us, to slay us and our people. ^{† Heb. me, to slay}

¹¹ So they sent and gathered together all the lords of the Philistines, and said, ^{me and my.} Send away the ark of the God of Israel, and let it go again to his own place, that ^{† Heb. me not,} it slay ^{and my.} † us not, and our people: for there was a deadly destruction throughout ⁿ ver. 6, 9. all the city; ^a the hand of God was very heavy there. ¹² And the men that ⁿ died not were smitten with the emerods: and the cry of the city went up to ⁿ heaven.

their god Dagon, and for the humiliation of Jehovah, redounded to Jehovah's humiliation, and to Jehovah's glory. So it ever has been, and ever will be, with all the contrivances of evil men and of God's enemy, Satan, against His Gospel. They will recoil upon their authors, and will tend to the exaltation of Christ and of His Church. "The fierceness of man shall turn to Thy praise, O God" (Ps. lxxvi. 10).

— and set him in his place] Their god Dagon could not set up himself, but must be raised from the earth by the hands of his worshippers in his own temple. See the blindness of idolatry! Cp. v. 5.

4. the head of Dagon and both the palms of his hands were cut off] The word were is not in the original, and would be better omitted; the head and palms of Dagon being cut off, were lying on the threshold. Here was the miracle; and it was very significant. It was done by the divine power. The head and palms of Dagon, the chiefest of his members, the emblems of his strength, were lopped off, and they were lying on the threshold, as if to be trodden under foot by his worshippers.

— only the stump of Dagon was left] The words, the stump of, are not in the original; the sense is—only Dagon, the fish (from dag, a fish), the ignoblest part, was left.

5. Therefore neither the priests . . . tread on the threshold] Another proof of the obstinate pride and blind infatuation of idolatry. Instead of concluding, as they ought to have done from these miracles, and from others that followed (see vv. 6—12; vi. 1—9), that Dagon was no god, and that his idol ought to be trodden under foot, and that the Lord God of Israel ought to be worshipped, the Philistines turned these miracles themselves into occasions for more superstitious devotion to their idol, although they were constrained to confess that the hand of the God of Israel was upon them, and upon Dagon their god (v. 7). When a Church becomes idolatrous, her case is almost desperate.

After the record of the infatuation of these men of Ashdod, it is refreshing to turn to another scene in the same place. "Philip was found at Arotus" (Acts viii. 40). Perhaps then the

joyful prophecies of the turning of Philistia to God in Ps. lx. 8; cviii. 9, were fulfilled: see below on Acts viii. 26.

6. with emerods] Cp. Deut. xxviii. 27, and Ps. lxxviii. 66, "He smote them on their hinder parts" (Pfeiffer, Dubia, p. 194; Gesen. 645. 321).

Quorsum hoc supplicium a Deo immissum? Forsan Philistæ, sicut aliæ nationes Canaaniticæ stripe oriundæ, Sodomiticis flagitiis erant inquinati, ideoque iis membris, quibus erant abusi, a Deo plectebantur (cf. v. 9).

At the end of v. 6, the Sept. and Vulg. insert a relation of the devastation of the land by mice; an addition which seems to have been suggested by the fact recorded in vi. 4.

8. Gath] They thought that Jehovah the God of Israel had a special hatred against Ashdod and Dagon, but that his power would not reach to Gath, which was probably between Ashdod and Ekron (cp. Josh. xiii. 3), and therefore they sent the ark thither. They imagined Him to be a mere local deity: cp. 1 Kings xx. 28.

This device also recoiled upon themselves, and redounded to the greater glory of God. All the shifts of Satan will issue in his own greater confusion. Observe how he is represented in the Apocalypse as shifting his artifices against the Church of God, and how all are frustrated: see below on Rev. vi. 16.

The site of Gath is not accurately known. It was probably in the interior of Philistia, about ten miles east of Ashdod, at a place called now Tell-es-Safleh, and about the same distance s.e. of Ekron (Porter).

9. they had emerods] emerods broke out (Keil).

10. Ekron] now Akir, the most s.w. city of Philistia (Josh. xiii. 3), where Beelzebub was worshipped (2 Kings i. 2). The struggles of the Philistines against Jehovah tended only to bring the ark nearer to its own home, and to bring more evils on its enemies. The sufferings of Ekron were worse than those of Ashdod, and the sufferings of Gath were more grievous than those of Ekron. So all the assaults of the enemies of the faith against the Ark of Christ's Church, will serve only to bring her nearer to her heavenly and eternal home.

VI. ¹ And the ark of the LORD was in the country of the Philistines seven months. ² And the Philistines ^a called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place. ³ And they said, If ye send away the ark of the God of Israel, send it not ^b empty; but in any wise return him ^c a trespass offering: then ye shall be healed, and it shall ^d be known to you why his hand is not removed from you. ⁴ Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, ^e according to the number of the lords of the Philistines: for one plague *was* on ^f you all, and on your lords. ⁵ Wherefore ye shall make images of your emerods, and images of your mice that ^g mar the land; and ye shall ^h give glory unto the God of Israel: peradventure he will ⁱ lighten his hand from off you, and from off ^j your gods, and from off your land. ⁶ Wherefore then do ye harden your hearts, ^k as the Egyptians and Pharaoh hardened their hearts? when he had wrought || wonderfully among them, ^l did they not let ^m the people go, and they departed? ⁷ Now therefore make ⁿ a new cart, and take two milch kine, ^o on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: ⁸ And take the ark of the LORD, and lay it upon the cart; and put ^p the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. ⁹ And see, if it goeth up by the way of his own coast to ^q Beth-shemesh, *then* || he hath done us this great evil: but if not, then ^r we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

¹⁰ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: ¹¹ And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. ¹² And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. ¹³ And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*. ¹⁴ And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the

CH. VI. 1. *the ark of the LORD was in the country of the Philistines seven months*] So enfeebled and debased was Israel by their sins, that they durst not, or would not attempt to recover it. God displayed His own power by bringing back the Ark, not by the hands of Israel, but by those of His enemies.

2. *the priests and the diviners*] who were so controlled and overruled by God, that even their answer was made ministerial to God's glory, as were the prophecies of Balaam and Caiaphas, and the sorcery of the witch at Endor, and the writing of Pilate on the cross of Christ.

— *the ark of the LORD*] They now call it the Ark of JEHOVAH (cp. v. 8). Before this, they had called it the "Ark of the God of Israel" (vv. 7, 8: 10, 11). The recognition of the God of Israel as "the Lord" was consequent on what they had seen and suffered from Him.

3. *then ye shall be healed*] If ye are then healed, then ye shall know, why His hand is not withdrawn from you as long as ye detain the Ark here (*Keil*).

4. *golden emerods—mice*] On the custom of dedicating images or pictures of diseased members as votive offerings to gods, see *Theodoret* (iv. p. 321, ed. Schulze); *Winer*, R. W. B. ii. 255, art. "Philistor;" and *Keil*, p. 48. Such representations may be seen still on the Pnyx at Athens. The custom is also practised in some Christian Churches.

— *on you all*] rather, *on them all*; i. e. on all the people.

6. *as the Egyptians*] Another testimony from the heathen to the truth of the Pentateuch (see above, iv. 8), and a proof that God's judgments on Egypt were not without salutary effects on idolaters.

7. *two milch kine, on which there hath come no yoke*] who, naturally, will be restive under a yoke, and will yearn after their calves; their course therefore in another direction was preternatural. God's hand drove them.

8. *thereof*] of the Ark. The Philistines were withheld, it seems, by awe of the Ark from looking into it, and from putting the images of the emerods and the mice into it.

9. *Beth-shemesh*] now *Ain Shems*, on the borders of Judah and Dan (see Josh. xv. 10). God directed them, bearing the Ark, to Beth-shemesh, as being a city of the priests (Josh. xxi. 16).

12. *lowing as they went*] bearing audible witness to their natural and motherly yearning for their calves, and yet preternaturally going away from them.

13. *wheat harvest*] about Pentecost.

14. *field of Joshua*] Observe the name. The Ark was not carried back to the place whence it had been taken, but to Beth-shemesh, a priestly city, and to the field of *Joshua*; one who bore the same name as he who had brought Israel and the Ark into Canaan, and who was a type of our Jesus, in whose field the Ark of the Church rests. See *S. Justin Martyr* c. Tryphon. § 132.

wood of the cart, and offered the kine a burnt offering unto the LORD. ¹⁵ And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD. ¹⁶ And when 'the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

¹⁷ And these *are* the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askalon one, for Gath one, for Ekron one; ¹⁸ And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the || great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.

¹⁹ And 'he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter. ²⁰ And the men of Beth-shemesh said, "Who is able to stand before this holy LORD God? and to whom shall he go up from us?" ²¹ And they sent messengers to the inhabitants of * Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you. VII. ¹ And the men of * Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of ^b Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

— *they—offered the kine*] Some suppose that this was done by the Philistines (*Schmidt, Hengst.*).

¹⁵ *the Levites took down the ark*] Cp. Num. iv. 15.

— *the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices*] This was not a violation of the Levitical Law, as some allege. The men of Beth-shemesh, which was a priestly city, offered these sacrifices by the ministry of the priests who dwelt there (*A. Lapipe, Michaelis, Hengst.* ii. 60). It must also be borne in mind, that at this time there was no fixed place chosen by God for sacrifices; but wherever the Ark was, there was the Throne and Presence of the Lord.

¹⁸ *of fenced cities, and of country villages*] Literally, from fenced city even unto country village; i. e. from large towns even unto little hamlets: so great were the ravages of the Divine visitation.

— *even unto the great stone of Abel*] The words *stone* of are not in the original, but they seem to be rightly inserted: see v. 14, "The cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone." The stone may well have been called *Abel* (mourning) on account of the lamentation of the Philistines for their afflictions, which extended to fenced cities and country villages, and even to this place, the frontier of Israel (*Kimchi, Serarius, A. Lapipe*).

¹⁹ *because they had looked into the ark*] either with vain curiosity, or, it may be, with a good intention, to see whether the Philistines had restored all that was in it before its captivity. Even the Philistines, it seems, had not ventured to open the Ark, but they had placed their offerings in a casket beside it.

Here is a solemn lesson on the reverential awe which is due to Divine things (cp. 2 Sam. vi. 6); specially may this be applied to the Word of God and Sacraments. Compare St. Paul's words, 1 Cor. xi. 30, and see note below on Mark xiv. 3, p. 147.

— *smote—fifty thousand and threescore and ten men*] In this statement, as it stands in some of our present manuscript copies of the Hebrew, there is something anomalous in the position of the threescore and ten before the fifty thousand, and in the absence of the copula *was* before the second number.

It is also surprising that Beth-shemesh should have had so large a population as would be inferred from this number.

Some Hebrew manuscripts (three in Kennicott) do not contain the words *fifty thousand*, and Josephus (*Antt.* vi. 1. 4) speaks only of *threescore and ten*; and this is accepted by some

as the right reading, as by *Keil*. Some ancient versions (the Syriac and Arabic) have *five thousand* instead of *fifty thousand*. The Chaldee Targum has "he smote of the elders of the people seventy men, and of the whole body of the people fifty thousand."

The occurrence of the number *fifty thousand* in the majority of the Hebrew manuscripts seems to be best accounted for by supposing, with *Le Clerc*, that seventy were smitten out of fifty thousand. This is confirmed by the position of the numbers in the MSS., in which the seventy precedes the fifty thousand. It is not wonderful that a large number of persons should have flocked to Beth-shemesh at the tidings of the return of the Ark of God. And it is observable that the Sacred Historian adds that the people lamented because the Lord had smitten of the people (literally, on the people) with a great plague. This exposition is approved by *Waterland*, *Script. Vind.* p. 136.

Another interpretation is given by *Bochart*, *Hierozytic.* ii. 36, which is accepted by *Bp. Patrick* and others: "He smote threescore and ten men, fifty out of a thousand;" a sense at which he arrives by supplying a Hebrew preposition before *eleph*—a thousand. This preposition, *of*, is often to be supplied in Hebrew. Cp. *Exod.* xxxvi. 8. 19. 34. 2 Sam. xxiii. 24.

²¹ *Kirjath-jearim*] i. e. city of woods: cp. *Ps.* cxxii. 6, "We have found it (the Ark) in the wood." Now *Kuryet-el-Enab*. See *Josh.* ix. 17. It was the nearest large city to Beth-shemesh, on the way to Shiloh, to which, perhaps, they supposed that the Ark ought to return. But the Ark remained at Kirjath-jearim till it was removed thence by David to Jerusalem (2 Sam. vi. 2, 3).

CH. VII. 1. *sanctified Eleazar his son to keep the ark*] To keep it, not to minister before it; but only to defend it from such profane intrusions as had caused so much suffering to the Beth-shemites.

An answer to the objections of those (such as *De Wette*) who infer from this statement that the Levitical Law was not known to the men of Kirjath-jearim, and even that the Pentateuch did not then exist in its present form, has already been given by *Calvin*, in his note on this passage. See *Hengst.*, *Auth.* ii. 66. It has been supposed by some (see *Josephus* vi. 1. 4, *Bp. Patrick*, and *Keil*) that Abinadab was a Levite. This may have been so, but this is not stated in the sacred history.

² And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD. ³ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then ⁴ put away the strange gods and ⁵ Ashtaroth from among you, and ⁶ prepare your hearts unto the LORD, and ⁷ serve him only: and he will deliver you out of the hand of the Philistines. ⁸ Then the children of Israel did put away ⁹ Baalim and Ashtaroth, and served the LORD only. ¹⁰ And Samuel said, ¹¹ Gather all Israel to Mizpeh, and I will pray for you unto the LORD. ¹² And they gathered together to Mizpeh, ¹³ and drew water, and poured it out before the LORD, and ¹⁴ fasted on that day, and said there, ¹⁵ We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

¹⁶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

¹⁷ And the children of Israel said to Samuel, ¹⁸ Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines. ¹⁹ And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and ²⁰ Samuel cried unto the LORD for Israel; and the LORD || heard him. ²¹ And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: ²² but the LORD thundered with a great

c Deut. 30. 2—10.
1 Kings 8. 48.
Isa. 55. 7.
Hos. 6. 1.
Joel 2. 12.
d Gen. 35. 2.
Josh. 24. 14, 23.
e Judg. 2. 13.
f 2 Chron. 30. 19.
Job 11. 13, 14.
g Deut. 6. 13.
& 10. 20.
& 13. 4.
Matt. 4. 10.
h Judg. 2. 11.
i Judg. 20. 1.
j 2 Kings 23. 25.
k 2 Sam. 14. 14.
l Neh. 9. 1, 2.
Dan. 9. 3, 4, 5.
Joel 2. 12.
m Judg. 10. 10.
n Kings 8. 47.
Ps. 106. 6.

† Heb. Be not silent from us from crying.
n Isa. 37. 4.

o Ps. 99. 6.
Jer. 18. 1.
l Or, answered.

p See Josh. 10. 10.
Judg. 4. 15.
& 5. 20. ch. 2. 10. 2 Sam. 22. 14, 15.

2. the time was long] nearly fifty years. The Ark was not carried to Shiloh, which had been destroyed by the Philistines. On account of the sin of the Priests, who had ministered there, "God forsook the tabernacle of Silo; and refused the tabernacle of Joseph" (i. e. in Ephraim, where Shiloh was. Ps. lxxviii. 61. 68).

The Tabernacle (from which the Ark was separated) was removed to Nob, where it remained for some time (xxi. 6), and afterwards to Gibeon (1 Kings iii. 4. 1 Chron. xvi. 39. 2 Chron. i. 3); and there the Tabernacle remained till the Temple was built by Solomon; and it was not till that time that the Ark found again a resting-place in the Sanctuary of God.

Some suppose the Ark to have been also at Mizpeh (Jeromianster in 1 Regum vii. 2, p. 15).

The Ark remained at Kirjath-jearim till David's time, who carried it—but not the Tabernacle—to Mount Zion (1 Chron. xiii. 6; xv. 29).

— it was twenty years] before the people turned to God by the exhortation of Samuel. Such was the irreligious indifference of those times. Indeed, during the whole of Saul's reign, "the people inquired not at the ark;" they did not ask much after it (see 1 Chron. xiii. 3).

The term twenty years does not refer to the sojourn of the Ark there, which was nearly fifty years: see the foregoing note, and Bp. Patrick's note, and Hengstenberg, Auth. ii. 51.

— and all the house of Israel lamented] They were affected with feelings of remorse for their apostasy, and yearned for reconciliation with the Lord, and then Samuel stirred their hearts to repentance (Lightfoot).

5. to Mizpeh] which signifies a watch-tower; probably at Neby Samuil—so called from the supposed tomb of the Prophet Samuel, which is still shown there, surmounted by a mosque, once a Latin church. "Neby Samuil is about 500 feet above the plain, and is one of the most marked places in the vicinity of Jerusalem," which is to the S.W. of it. Cp. Josh. xviii. 26. Judg. xx. 1. Robinson, ii. 139—143. Vandeveldt, p. 335.

6. and drew water, and poured it out before the LORD] They poured out water, as a sign of their penitential consciousness of their own weakness, and as a token of the outpouring of their own hearts in tears of sorrow for their sins (Targum, Drusius). Cp. Ps. vi. 6, "Every night wash I my bed and water my couch with my tears." Ps. xxii. 14, "I am poured out like water." 2 Sam. xiv. 14. 1 Chron. xi. 18, and Jeremiah, Lam. ii. 18, 19, "O wall of the daughter of Zion, let tears run down like a river day and night: pour out thine heart like water before the face of the Lord." Jer. xiv. 17. Lam. i. 16. "Aquam pro lacrymis effundebant" (S. Gregory, A Lapide).

— and fasted] Another sign of repentance. Thus they were

reconciled to God, and conquered their enemies. S. Jerome c. Jovin. lib. ii.; Tertullian de Jejun. c. 7.

— Samuel judged the children of Israel] He was their ruler as well as their prophet: cp. v. 25.

8. Cease not to cry unto the LORD our God] An evidence of the reality of their repentance and faith in God; and of their reverence for Samuel; and of Samuel's habitual resort to God in prayer for help. Cp. xii. 19. 28. In Ps. xcix. 6 Samuel is specially mentioned as given to prayer, and as prevailing by prayer: "Moses and Aaron among His Priests, and Samuel among them that call upon His Name: these called upon the Lord, and He heard them;" and God says (Jer. xv. 1), "Though Moses and Samuel stood before Me, yet My mind could not be toward this people." Samuel had been given by God, in answer to his mother's prayers (i. 20), and his whole life seems to have been governed by a sense of the power of prayer, to which his birth was due.

9. Samuel took a sucking lamb, and offered it for a burnt offering wholly] To be a symbol of the total self-dedication of the people now brought back by repentance to newness and holiness of heart and life. This offering of the sucking lamb is recorded with special emphasis in Eccles. xlv. 16.

Samuel, though only a Levite, offered a burnt-offering at Mizpeh, because the regular ministries of the Tabernacle, which was separated from the Ark (see above on v. 1, 2), were in abeyance, and God had not yet chosen any fixed place to set His Name there, after the destruction of Shiloh; and Samuel was raised up with a special commission from God to supply the deficiency of this provisional and transitory state of things, and to show that though men are tied to the use of means when appointed by God, yet God's power and grace are not tied to means, but can work independently of them. And it was the special office of the prophets to teach the Hebrew nation the true meaning of the law, that "thelaw is spiritual," and that "mercy is better than sacrifice," and "to hearken, than the fat of rams." See above, on iv. 11, and below, on v. 16, and Introduction to this Book, and A Lapide here, who says well, "hinc patet Samuelem, licet ex stirpe tantum esset Levita, ex Dei tamen dispensatione extraordinarium fuisse sacerdotem: et cum Samuele dispensavit Deus, et extra Tabernaculum et altare holocaustorum sacrificaret in Maspha." And again, on xxi. 1, he says, "The priests offered sacrifices at the place where the Tabernacle was, and where was the altar of burnt-offering (cp. 1 Chron. i. 29); but Samuel and others, for grave reasons, by special dispensation of God, offered sacrifices in other places, until God chose a fixed place in the Temple of Solomon."

10. the LORD thundered] The Voice of God answered the prayers of Samuel, as on another occasion (xii. 17, 18).

thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. ¹¹ And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. ¹² Then Samuel ^a took a stone, and set it between Mizpeh and Shen, and called the name of it || Eben-ezer, saying, Hitherto hath the LORD helped us. ¹³ So the Philistines were subdued, and they ^a came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel. ¹⁴ And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

¹⁵ And Samuel ^a judged Israel all the days of his life. ¹⁶ And he went from year to year † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. ¹⁷ And ^a his return was to Ramah; for there was his house; and there he judged Israel; and there he ^a built an altar unto the LORD.

VIII. ¹ And it came to pass, when Samuel was old, that he ^a made his ^b sons

q Gen. 28. 18.
& 31. 45.
& 35. 14.
Josh. 4. 9.
& 24. 26.
† That is,
The stone of help:
ch. 4. 1.
r Judg. 13. 1.
s ch. 13. 5.

t ver. 6.
ch. 12. 11.
Judg. 2. 16.
† Heb. and he
circumcised.
u ch. 8. 4.

x Judg. 21. 4.

a Deut. 16. 18.
2 Chron. 19. 5.
b See Judg. 10. 4. & 12. 14, compared with Judg. 5. 10.

Here also was a proof from heaven that Samuel had a Divine commission to do what he did in offering sacrifice, although he was not a priest; and that his offering was acceptable to God.

Therefore the acts of Samuel in discharging the functions of the priesthood are no precedent (as some allege) for irregular intrusions into holy ministries.

11. *Beth-car*] west of Mizpeh: *μέχρι Κοπβαίμ* (Josephus, vi. 2. 2).

12. *between Mizpeh and Shen*] See iv. 1.

EBENEZER.

— *Eben-ezer*] *Stone of the help* received from the Lord in answer to prayer. Samuel ascribes all the honour to Him, and assumes none to himself. What a contrast between the event now recorded at Ebenezer, and that recorded as having occurred a few years before at the same place! See 1 Sam. iv. 1.

At that time Israel had the Ark with them, the visible sign of God's presence, but the Lord Himself had forsaken them on account of their sins; and Hophni and Phinehas were with the Ark, and they were discomfited with a great slaughter, and the priests were slain with the sword, and the Ark of God was taken by the Philistines (iv. 10, 11).

Now they have not the Ark, but they have repented of their sins, and Samuel is with them, and the Lord hearkens to his prayers, and the Philistines are smitten; so that they return no more into the coast of Israel during the days of Samuel, and Samuel sets up the great stone at Ebenezer.

Hence it appears that the outward ordinances of a Visible Church are of no avail without holiness in the worshippers; and that in the most distressed conditions of the Visible Church God can raise up Samuels, and endue them with extraordinary graces, and enable them to do great acts, and give comfort and victory to the Church of God by their means.

In a spiritual sense, the true *Ebenezer* of Israel is JESUS CHRIST. He is our *Stone of Help*. He was raised up, like Samuel, in evil days, when the priesthood was degenerate and corrupt, and when the glory of God was about to depart from the literal Israel; and by extraordinary call and mission He became the Priest and Prophet of all true Israelites, and routed our spiritual Philistines, so that in His days they can no longer come and hurt us. He set up the true *STONE OF HELP*, even Himself. See Isa. xxviii. 16, "I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Matt. xxi. 42. 1 Pet. ii. 4. *Augustine* de Civ. Dei, xvii. 7.

13. *the Philistines were subdued*] The forty years' domination of the Philistines over Israel, mentioned in Judg. xiii. 1, could not be overthrown by the supernatural strength of Samson, but it was terminated by the prayers of Samuel: so much more powerful are the weapons of prayer in the hands of righteous men (James v. 16), than any arm of flesh.

— *they came no more—all the days of Samuel*] But when Samuel was dead, they again smote Israel, and overcame their king, Saul (1 Sam. xxxi. 1).

15. *Samuel judged Israel all the days of his life*] He was

therefore continued in his judicial office after Saul's accession, and a portion of the rule of Samuel as Judge, coincides with a portion of the reign of Saul as King, and is to be counted in the forty years assigned to Saul in Acts xiii. 21: cp. *A Lapide* here.

16. *Gilgal*] Where Joshua had first encamped in Canaan: see Josh. iv. 19, 20; v. 9.

— *in all those places*] The Sept. has *ἐν πάσι τοῖς ἡγιασμένοις τοῖς τόποις*, in all these sanctified places, which is a legitimate paraphrase.

In the interregnum between the captivity of the Ark in the days of Eli, until the bringing up of the Ark to Jerusalem by David, and to the building of the Temple by Solomon, there was no one fixed place in which God put His name, and to which the offering of sacrifice was restricted. As is well said by *Bp. Patrick* (on ix. 12), "According to the Levitical law, all sacrifices were regularly to be offered before the Ark, in the place which the Lord should choose. But while this choice stood suspended, because Shiloh lay desolate, and no other place was appointed, they sacrificed in other places, where neither the Ark nor the Tabernacle was, the Tabernacle being void of the Ark, which was its principal furniture, and the Ark being without a house of God to dwell in. But when the Ark was again settled, it became unlawful to sacrifice in other places."

This must be carefully borne in mind, in order that we may not fall into the error of those who allege that Samuel set at nought the Levitical law, and that compliance with its precepts was a matter of indifference in his eyes, and who even compare Samuel to Micah, who set up teraphim in his own house (see Judg. xvii. 4, 5).

Such allegations as these would make Samuel to be no better than a Korah, and under the pretext of his example would let in a flood of schismatic irregularities into the Church of God.

But it is a sound maxim, "Distingue tempora, et concordabis mores." Samuel's times were altogether exceptional, and he was specially authorized and commissioned by God, who "established him as a prophet of the Lord," and directed him to adopt measures suited to the peculiar exigencies of the times in which he lived: see above, on v. 9; iv. 6; and *Bp. Patrick* on v. 17, and on ix. 12; and *Hengst.*, Auth. ii. 49.

At the same time it is to be remembered, that the offering of sacrifice in different places by Samuel, who was not a priest, and the favourable acceptance of those sacrifices by God, were practical evidences that the Levitical ordinances and Aaronic priesthood were not the essential substances of religion, but were only transient shadows, and were preparatory to another dispensation, when the knowledge of God would be generally diffused, and when "in every place incense would be offered to God, and a pure offering among the Gentiles" by those who were not of the line of Aaron (see Mal. i. 11), and "that the hour was coming when, neither in this mountain (Gerizim), nor yet at Jerusalem (only), should men worship the Father:"—but in all places. See John iv. 21.

CH. VIII. 1. *old*] Yet he lived some time after this, and continued to judge Israel even while Saul was king: see vii. 15.

Yashni.
Chron. 6. 28.

c Jer. 22. 15,
16, 17.
d Ex. 18. 21.
1 Tim. 3. 3.
& 6. 10.
e Deut. 16. 19.
Ps. 15. 5.

f ver. 19, 20.
Deut. 17. 14.
Hos. 13. 10.
Acts 13. 21.

judges over Israel. ² Now the name of his firstborn was || Joel; and the name of his second, Abiah: *they were judges in Beer-sheba.* ³ And his sons ^c walked not in his ways, but turned aside ^d after lucre, and ^e took bribes, and perverted judgment.

⁴ Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, ⁵ And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now ^f make us a king to judge us like all the nations.

It has been supposed by many learned expositors that Samuel was about sixty years of age at this time; that he continued to act as judge for about sixteen years after Saul was created king (*Abulensis, Saliannus, A Lapide*).

^{2.} *Joel—Abiah*] Samuel showed his piety by the names he gave his sons; *Jehovah is God—Jehovah is my father.*

— *in Beer-sheba*] Samuel himself being resident at Ramah (vii. 17). Thus the country was divided into judicial districts between Samuel and his sons.

^{3.} *took bribes*] taking advantage of their father's old age and absence, he being at Ramah (*Theodore*).

^{5.} *thou art old, and thy sons walk not in thy ways*] which assertions, if true, were good reasons for prayer to God to raise up for them a ruler, but were not reasons for such a speech as follows.

THE ISRAELITES ASK FOR A KING.

— *make us a king to judge us like all the nations*] See also v. 19. "Nevertheless" (notwithstanding Samuel's remonstrances) "the people refused to obey the voice of Samuel; and they said, *Nay, but we will have a king over us, that we may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.*"

The question here arises—

Wherein consisted the sin of the Israelites in asking a king?

To this it may be replied—

(1) It did *not* consist simply in wishing to have a king. God had promised to Abraham that *kings* should come out of him (Gen. xvii. 6: see also v. 16), and also to Jacob (Gen. xxxv. 11). The Holy Spirit had prophesied by Jacob that "the *sceptre* should not depart from Judah until Shiloh come" (Gen. xlix. 10); and Balaam, that "a *sceptre* should arise out of Israel" (Num. xxiv. 17); and God had provided in Deuteronomy certain laws for the *kingdom* which should arise in Israel (Deut. xvii. 15—20).

But their sin consisted in *not waiting* patiently for God's time, when He might think fit to *give* them a *king*. It consisted in not leaving the season of the kingdom, and the choice of the king, in His hands. It consisted in not asking Samuel to inquire of God whether the time had arrived when they might have a king; and in presuming that they were themselves the best judges of what conduced to their own welfare, and needed not to ask counsel of God.

St. Paul notices this in his historical address in the synagogue at Antioch in Pisidia. "God gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet, and afterwards *they desired* a king" (Acts xiii. 20, 21).

It consisted in the unthankfulness and discontent of the people, dissatisfied with their present condition, when "God was their King." It consisted in an eager desire to be "*like all other nations*," who had earthly kings; whereas they ought to have deemed it a high privilege to be *unlike* other nations, in that they had been separated from all other people (Lev. xx. 26), and chosen from out of other nations to be a *peculiar treasure* to God *above all people, a holy nation, a kingdom of priests* (Exod. xix. 5, 6), "a special people unto the Lord their God, above all people that are upon the face of the earth" (Deut. vii. 6). They thought lightly of this prerogative; and, like a national Esau, they profanely bartered their birthright for what they deemed a temporal benefit. They impiously imagined that they would be more safe under an earthly king, than under the shadow of the wings of Jehovah. "Give us a king," they said, "that he may judge us, and go out before us, and *fight our battles.*" As if the LORD OF HOSTS could not judge them (see above, i. 11)! As if He had not fought their battles, and as if they had not always been victorious when they obeyed Him; and as if He had not recently saved them, after fifty years' bondage, by a marvellous deliverance at Ebenezer!

They had forgotten the noble answer of Gideon, when the people offered him the kingdom,—*"I will not rule over you, neither shall my son rule over you; the LORD shall rule over you"* (Judg. viii. 22, 23); and they imitated the example of the trees in the parable of Jotham (Judg. ix. 7—15), and of the men of Shechem, who made Abimelech their king (Judg. ix. 6).

God adapted His reply to their request. He gave them a king, as they desired. He gave them a king distinguished by *physical* force and beauty, and eminent in *bodily* stature; for of Saul it is noted that he was higher than any of the people from his shoulders and upwards (ix. 2; x. 23), a fit answer to the earthly notions of those who trusted in an *arm of flesh*. And when Saul "*saw any strong man, or valiant man, he took him unto him*" (xiv. 52).

But notwithstanding these physical qualities, Saul, the king whom they received, showed by his character and acts how profitless and disastrous to a nation an earthly king is, however gifted with natural accomplishments, who does not depend on God's grace, and does not govern by His law, and does not aim at His glory.

The reign of Saul was fraught with bitter disappointment to the people who had asked for a king. In the beginning of his reign, while he was humble and "little in his own eyes," and obedient to God, guiding him by Samuel, the prophet of the Lord, he prospered; and God would have been with him, if he would have acknowledged the divine sovereignty of Jehovah (see ix. 16), and if he had ruled as His Vicegerent. But he soon became self-confident, arrogant, and vain-glorious; he disobeyed the commands of God, and the Nation was reduced to a low ebb of political abasement under his sway. The Philistines, who had been defeated by Samuel's prayers at Ebenezer, the *Stone of the Help of God*, a name which stands in striking contrast to the subsequent policy of Saul, who looked to *himself* for *help* rather than to God, and who were kept in subjection during his rule, recovered their dominion over Israel. And finally, Saul fell by his own hand, forsaken by God and man; a memorable warning of the evils of worldly-minded policy, and of godless government, the miserable victim of despair.

Almighty God, speaking by the prophet Hosea, has commented on this history in these words: "O Israel, thou hast destroyed thyself; but in *Me is thine Help*" (Hab. *ezek*: I am thine Ebenezer); "I will be thy King: where is any other that can save thee in all thy cities? and thy judges, of whom thou saidst, *Give me a king and princes*? I gave them a king in Mine anger, and took him away in *My wrath*" (Hosea xiii. 9, 11). And the Apostle St. Paul, interpreting this history, marks the contrast between the king who, like Saul, was asked for by the people, acting without God, and who sought to reign independently of God; and the king who, like David, was *raised up* by God, and who reigned as God's deputy or servant, and who, therefore, said, "*Thou art my King, O God*" (Ps. xlv. 5; xlv. 12; xlviii. 14; cxlv. 1), and who ruled in obedience to God's sovereignty; and so was a signal type of CHRIST, the true king of Israel, who said, "I come to do Thy will, O God" (Ps. xl. 7, 10).

St. Paul's words are—and they are very instructive to all princes and subjects—"They desired a king, and God gave them Saul, the son of Cis; and when He had removed him, he *raised up* unto them David to be their king, to whom also he gave testimony, and said, *I have found David*, the son of Jesse, a man after Mine own heart, which shall *fulfil all My will*. Of this man's seed hath God, according to His promise, raised unto Israel a Saviour, JESUS" (Acts xiii. 21, 23).

Some modern critics (such as *Ewald, Thomsen, and Diestel*) have alleged that there are inconsistencies between several portions of this book, some portions (such as ch. viii. and x. 17—27; xi. 12) being dictated, as they imagine, by a writer who saw in the earthly kingdom an irreconcilable antagonism to the monarchy of Jehovah: and other portions (such as ch. ix., and xiii. 14) being written by an author who looked on the earthly kingdom with a more favourable eye.

⁶ But the thing † displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. ⁷ And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for ⁸ they have not rejected thee, but ^a they have rejected me, that I should not reign over them. ⁸ According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. ⁹ Now therefore ||harken unto their voice: || howbeit yet protest solemnly unto them, and ¹ shew them the manner of the king that shall reign over them.

† Heb. was evil in the eyes of Samuel.

g See Ex. 16. 8.

h ch. 10. 19. & 12. 17, 19.
Hos. 13. 10, 11.

|| Or, obey.
|| Or, notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.
i ver. 11.
k See Deut. 17. 16, &c. ch. 10. 25.
l ch. 14. 52.

¹⁰ And Samuel told all the words of the LORD unto the people that asked of him a king. ¹¹ And he said, ^a This will be the manner of the king that shall reign over you: ¹ He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots. ¹² And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. ¹³ And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. ¹⁴ And ^m he will take your fields, and your vineyards, and your oliveyards, *even the best of them*, and give *them* to his servants. ¹⁵ And he will take the tenth of your seed, and of your vineyards, and give to his † officers, and to his servants. ¹⁶ And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work. ¹⁷ He will take the tenth of your sheep: and ye shall be his servants. ¹⁸ And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD ⁿ will not hear you in that day.

m 1 Kings 21. 7.
See Ezek. 46. 18.

† Heb. eunuchs, Gen. 37. 36.

n Prov. 1. 25, 26.
27, 28.
Isa. 1. 15.
Micah 3. 4.

o Jer. 44. 16.

p ver. 5.

¹⁹ Nevertheless the people ^o refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; ²⁰ That we also may be ^p like all the nations; and that our king may judge us, and go out before us, and fight our battles. ²¹ And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. ²² And the LORD said to Samuel, ^q Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

q ver. 7.
Hos. 13. 11.

IX. ¹ Now there was a man of Benjamin, whose name was ^a Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, || a Benjamite, a mighty man of || power. ² And he had a son, whose name was Saul, a choice

a ch. 14. 51.
1 Chron. 8. 33. & 9. 39.
|| Or, the son of a man of Benjamin.
|| Or, substance.

The considerations, which have been now submitted to the reader, may serve to show the groundlessness of this hypothesis. Cp. Keil, pp. 60, 61.

9. *the manner of the king*] The right which the king would claim to exercise over them (*A Lapide, Grotius*). Samuel told them what a king might do *de jure*; and also to what they must submit, if he did it *de facto*. Bp. Sanderson, ii. 338. Cp. Pfeiffer, Dubia, p. 195.

11. *He will take your sons*] As Saul did (xiv. 52).

14. *he will take—your vineyards*] As Ahab did (1 Kings xxi. 7).

22. *Harken unto their voice*] God gave them a king in His anger (Hos. xiii. 11). "He gave them their request, but sent leanness into their soul" (Ps. cvi. 15). He "punished them by their own inventions." God was angry with their request, and chastised them by granting it. He gave them a king suited to their own temper, and chastised them by his means. S. Cyprian ad Regatianum, Ep. 38. S. Augustine in Ps. li, contra Julianum, v. 3.

— *Go ye every man unto his city*] He gave them time to reconsider their request, as well knowing that God's permission was a punishment. Cp. Ps. cv. 15; above, Num. xxii. 20.

CH. IX. 1. *Kish, the son of Abiel*] In 1 Chron. viii. 33; ix. 39, it is said that "Ner begat Kish," and Kish begat Saul; probably some one or more links are there omitted between Ner and Kish (*Keil*), or the name *Ner* is here omitted between

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Abiel and Kish. In xiv. 51 it is said that "Ner, the father of Abner, was the son of Abiel, and that Kish was father of Saul." Cp. above on Ruth iv. 20, and Saul's pedigree, in *Stanley's Lectures*, Lect. xxi. p. 8.

— *a mighty man of power*] This refers to Kish.

2. *Saul*] Heb. *Shāul*; i. e. *desired*, asked for: his name was an omen of his history.

SAUL AND ST. PAUL COMPARED.

The history of SAUL the king, the first king of Israel, will be read with greater profit if it be contrasted with that of the Apostle ST. PAUL.

Both were of the same tribe—that of Benjamin; both received the same name at circumcision. The question which his own people asked was, "Is Saul also among the prophets?" and the Hebrew nation asked with astonishment, "Is Saul also among the Apostles?" (See on x. 11.)

Saul the king began well; he was modest, humble, and obedient; and the grace of God was with him; and he gained victories over the enemies of God's people; but, in process of time, he became elated with pride; he disobeyed God, and persecuted David; and God's grace was withdrawn from him. He became the prey of an evil spirit, he was deserted by God, and defeated by his enemies, and fell by his own hand.

Saul of Tarsus is first known to us as a persecutor of the Divine

D

young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: ^b from his shoulders and upward *he was* higher than any of the people.

³ And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

⁴ And he passed through mount Ephraim, and passed through the land of ^c Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not. ⁵ And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

⁶ And he said unto him, Behold now, *there is* in this city ^d a man of God, and *he is* an honourable man; ^e all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. ⁷ Then said Saul to his servant, But, behold, *if* we go, ^f what shall we bring the man? for the bread [†] is spent in our vessels, and *there is* not a present to bring to the man of God: what [†] have we? ⁸ And the servant answered Saul again, and said, Behold, [†] I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way. ⁹ (Beforetime in Israel,

when a man ^g went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now called a Prophet was beforetime called ^h a Seer.)

^f See Judg. 6. 18. & 13. 17.

¹ Kings 14. 3.

² Kings 4. 42. &

8. 8.

[†] Heb. *is gone out*

of, &c.

[†] Heb. *is with us.*

[†] Heb. *there is*

found in my hand.

^g Gen. 25. 22.

^h 2 Sam. 24. 11.

² Kings 17. 13.

¹ Chron. 26. 28. & 29. 29. ² Chron. 16. 7, 10. Isa. 30. 10. Amos 7. 12.

David (Acts ix. 4). He gloried in his own strength, and trusted in his own righteousness; but Jesus revealed Himself to him, and he was "not disobedient to the heavenly vision" (Acts xxvi. 19); and he rejoiced in suffering persecution, and loss of all things for His sake; and though He "laboured more abundantly than all the Apostles," yet he ascribed all the fruit of his labours to the grace of God that was with him (1 Cor. xv. 10). He places the word *grace* in the forefront and end of all his Epistles (see below on 1 Thess. v. 28, p. 23); Grace is his Alpha and Omega; and he died joyfully for Christ, and grace was ripened in him into everlasting glory.

Saul of Tarsus, like Saul of Gibeah, once breathed forth threatenings with furious phrenzy, and the Divine David said to him, "Saul, Saul, why persecutest thou Me?" (Acts ix. 1—5); and the Divine David calmed and soothed him with the Holy Spirit from heaven.

Saul the King is our warning; Saul the Apostle is our example. The former shows how wretched man is if he labours for his own glory, and if he is without God's grace; the latter, how blessed he is, if he relies on God's grace, and lives and dies for His glory. For further remarks on Saul of Gibeah, as compared with Saul of Tarsus, see below, x. 11. 16; and cp. notes below, on Acts ix. 1. 1 Cor. xv. 9, 10.

— *from his shoulders and upward*] See x. 23. In personal qualifications, Saul corresponded to the desires of the people, who, in their demands for an earthly king, showed that they had little regard for spiritual qualifications, and trusted in an arm of flesh: see on viii. 5, and *Theodore*, Qu. 24.

Almighty God suggests the true moral inference from this incident by the contrast which He draws in the case of *David*. When Samuel saw Eliab among the sons of Jesse, he said in his heart, "Surely the Lord's anointed is before him;" but God corrected this inference from *physical* qualifications: "Look not on his countenance, or on the *height* of his *stature*, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the *heart*" (xvi. 6, 7). The elder and taller son was refused, and David, the youngest, and probably the least, was chosen, and he was "the man after *God's own heart*" (xiii. 14. Acts xiii. 22).

⁴ *he passed through mount Ephraim, and passed through the land of Shalisha*] He went from his own home, Gibeah (x. 10), now *Tuleil-el-Phûl*, about four miles north of Jerusalem (cp. Josh. xviii. 28), and went in a north-west direction to the land of Shalisha, called Baal-Shalisha in 2 Kings iv. 42, fifteen Roman miles n. of Diospolis, or Lydda (*Euseb.*). There is, however, considerable uncertainty as to the site of

the places here mentioned: see *Grove* in B. D. ii. pp. 1223. 1861, and *Stanley's Lectures*, p. 6.

— *land of Shalim*] seven Roman miles w. of Lydda (*Euseb.*).

⁵ *land of Zuph*] south-west of Benjamin, not far from the tomb of Rachel: see x. 2.

⁶ *in this city*] Samuel happened to be there at the time. It is not to be inferred that the city was Samuel's residence, Ramah.

THE NAME AND OFFICE OF PROPHET.

⁹ *Beforetime in Israel . . . for he that is now called a Prophet was beforetime called a Seer*] This parenthesis is emphatic, and marks a new era in the history of Israel, consequent on the choice, now to be related, of a King.

The personage who, after the constitution of the Monarchy, was called a *prophet*, had aforetime been called a *seer*. Not that the word *nabi*, or *prophet*, was unknown in earlier times, for Abraham is called a *prophet* (see above, on Gen. xx. 7); nor was the word *roëh*, or *seer*, entirely supplanted by the word *nabi*, or *prophet*; for Samuel himself is called a *roëh* in 1 Chron. ix. 22; xxvi. 28; xxix. 29. But the name in use before Saul was made king and the books of Samuel were written, was *roëh*.

The writer intimates that a change was introduced in the popular nomenclature in this particular respect by the *institution* of the *earthly monarchy*.

And no wonder. Before this period of time, Almighty God had given answers on *special* occasions to *special* questions by particular persons who were called *seers*.

But now a new era had arrived in the history of Israel. The earthly Kingdom was to be established, and a *permanent office* was to be instituted, co-ordinately with it, in order to represent God's Supremacy over the earthly monarch; and to advise, to exhort, and, if need were, to correct, rebuke, and even to denounce the earthly sovereign for his sins; and even to declare his dethronement, in the name of God, the Supreme Ruler of Israel, the King of kings, and Lord of lords; and thus to prepare the way for the time when the functions of King and Prophet would all coalesce in CHRIST.

This permanent office placed side by side with the Throne, was the office of PROPHET.

The crisis is strongly marked, and the transition is clearly indicated in this book. Samuel, who as a *roëh*, in answer to an inquiry, had informed Saul that his *asses were found*, afterwards comes forward as God's NABI or PROPHET, and declares in the name of God that Saul, on account of his disobedience to his heavenly Lord, has *lost the kingdom* (ch. xiii. 14).

If we may venture to compare sacred things with secular,

¹⁰ Then said Saul to his servant, † Well said; come, let us go. So they went † Heb. *Thy word is good.* unto the city where the man of God was.

¹¹ And as they went up † the hill to the city, † Heb. *in the ascent of the city.* † Gen. 24. 11. they found young maidens going out to draw water, and said unto them, Is the seer here? ¹² And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for ^k *there is* a || sacrifice of the people to day ^k Gen. 31. 54. [†] in the high place: [†] ch. 16. 2. [†] Or, feast. [†] Kings 3. 2. ¹³ As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about † this time ye shall find him. † Heb. *to day.* ¹⁴ And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

¹⁵ Now the LORD had † told Samuel in his ear a day before Saul came, saying, ¹⁶ To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have † looked upon my people, because their cry is come unto me. ¹⁷ And when Samuel saw Saul, the LORD said unto him, † Behold the man whom I spake to thee of! this same shall † reign over my people. [†] m ch. 15. 1. Acts 13. 21. † Heb. *revealed the ear of Samuel,* ch. 20. 2. n ch. 10. 1. o Ex. 2. 25. & 3. 7, 9. p ch. 16. 12. Hos. 13. 11. † Heb. *restrain in.*

¹⁸ Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. ¹⁹ And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. ²⁰ And as for † thine asses that were lost † three days ago, set not thy mind on them; for they are found. And on whom † is all the desire of Israel? *Is it not* on thee, and on all thy father's house? ²¹ And Saul answered and said, *Am not* I a Benjamite, of the † smallest of the tribes of Israel? and † my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou † so to me? [†] q ver. 3. † Heb. *to day three days,* r ch. 8. 5, 19. & 12. 13. s ch. 15. 17. t Judg. 20. 46, 47, 48. Ps. 68. 27. u See Judg. 6. 15. † Heb. *according to this word?*

²² And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. ²³ And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. ²⁴ And the cook took up † the shoulder, and *that* which was upon it, and set it before Saul. [†] x Lev. 7. 32, 33. Ezek. 24. 4.

the PROPHET in the Hebrew Monarchy occupied a position somewhat similar to that of the CHORUS in the Greek Drama. The Chorus was the Personification of Divine justice and truth, and corrected the aberrations, and controlled the will, and restrained the passions of princes and people in the drama; as is happily expressed by *Horace*, in words which might be applied to the action of Hebrew prophecy under the Jewish Monarchy,

"Ille bonis faveatque et consilietur amicis,
Et regat iratos, et amet pacare tumentes,
Ille dapes laudet mensæ brevis, ille salubrem
Justitiam, legesque et apertis otia portis,
Ille tegat commissas, deoque precetur et oret
Ut redeat miseris, abeat fortuna superbis."

(*Horat.*, A. P. 196—201.)

The word *nabi* expressed the official title of God's prophets, who were established by Him to be the declarers and expounders of His will; but *ro'eh* denoted those who had a special revelation from Him for a particular purpose. Cp. *Hävernick*, *Einleitung* i. pp. 55—59; see also *Dr. Lee* on Inspiration, p. 543.

11. *to draw water*] at the foot of the hill.

12. *in the high place*] See above on vii. 10. 17.

13. *he doth bless the sacrifice*] the peace-offerings; on which See Lev. iii. 1.

19

15. *told Samuel in his ear*] literally, had *opened his ear*. Cp. xx. 12. 2 Sam. vii. 27; and above on iii. 7.

16. *I have looked upon my people*] Therefore though the people had sinned in asking for a king (see viii. 5), yet God in His mercy would give success to their king, if he and his subjects would acknowledge God's Supremacy, and obey His Will.

17. *shall reign*] literally, shall *restrain*: see *Gesen.*, p. 648, on the word *atsar*, to shut to, or hold back.

21. *Am not I a Benjamite?*] Saul begins his public career with modesty and humility, and God poured out upon him of His Spirit (x. 6. 10). All seemed to promise well for the new king and kingdom (see below, xv. 7). But these fair hopes were blighted by disobedience to God, consequent on pride and self-confidence. And thus the moral was made more evident; though a visible earthly kingdom had now been established in Israel, yet there was no promise of prosperity to him or his subjects, except in subordination to the unseen heavenly Monarchy of God.

23. *the shoulder*] If it was the right shoulder, then Samuel, to whose share it fell, as performing the functions of priest (Lev. vii. 32), gave Saul of his own portion; or, if it were the left shoulder, then he admitted Saul to the next share after his own. In either case he showed the harmony that ought to exist between the prophetic and kingly office.

D 2

Or, reserved.

And Samuel said, Behold that which is || left ! set it before thee, and eat : for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

y Deut. 22. 8.
z Sam. 11. 2.
Acts 10. 9.

25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. 26 And they arose early : and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

† Heb. to day.

a ch. 9. 16. & 16.
12.
b Kings 9. 3, 6.
c Ps. 2. 12.
d Acts 13. 21.
e Deut. 32. 9.
f Ps. 78. 71.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still † a while, that I may shew thee the word of God. X. 1 Then * Samuel took a vial of oil, and poured it upon his head, b and kissed him, and said, Is it not because c the LORD hath anointed thee to be captain over d his inheritance ? 2 When thou art departed from me to day, then thou shalt find two men by

e Gen. 35. 19, 20.
f Josh. 18. 28.

† Heb. the business.

g Gen. 28. 22. &
35. 1, 3, 7.

† Heb. ask thee of peace: as Judg. 18. 15.
h ver. 10.
i ch. 13. 3.

* Rachel's sepulchre in the border of Benjamin 'at Zelzah ; and they will say unto thee, The asses which thou wentest to seek are found : and, lo, thy father hath left † the care of the asses, and sorroweth for you, saying, What shall I do for my son ? 3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up e to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine : 4 And they will † salute thee, and give thee two loaves of bread ; which thou shalt receive of their hands. 5 After that thou shalt come to b the hill of God, 'where is the garrison of the Philistines : and it shall come to pass, when thou art come

25. upon the top of the house] to which they retired for private conversation, after the sacrificial meal. See on Matt. xxiv. 17. Acts x. 9. S. Jerome, Epist. ad Suniam, "In Palestinā non habent in tectis culmina, sed domata, quæ Romæ solaria vocant:" hence the Vulg. has "solarium" here. Cp. Dr. Thomson, Land and Book, p. 39.

The correctness of the present Hebrew text is confirmed by the Syriac and Arabic Versions, and by the Chaldee Targum.

According to the Sept. Version, the sense is, "From the high place he came down into the city, and they strewed a couch for Saul upon the house-top, and he slept; and it came to pass that when the day was breaking, Samuel called to Saul on the house-top, and said, Arise!" The Vulg. has, "They came down from the high place into the city, and he talked with Saul on the house-top; and he slept, and when they had arisen in the morning, and day was breaking, Samuel called to Saul on the house-top, saying, Arise!" Josephus also says (Antt. vi. 4. 2) that "the rest of the guests arose and dispersed, each one to his own home, but Saul lay down and slept by the side of the prophet and his servant."

It would seem that the variations in the Septuagint are merely probable additions from the hand of the translator or paraphrast, and that they have passed thence in part into the Vulgate. To alter the Hebrew text in order to suit these variations, as some have done (Ewald and Thénius), seems to be contrary to sound criticism. There are frequent instances throughout this book, where the framers of the Septuagint Version have evidently intended to do the work of Paraphrasts, rather than of Translators: see, e.g., the next chapter, v. 1. The Septuagint is, in many respects, rather a Targum than a Translation.

26. to the top of the house] or, down from the top of the house, where Saul slept (Keil). The original literally is, Samuel called to Saul (on) the top of the house, and so Sept. and Vulg.

The top of the house (says Dr. Thomson) is a common place for sleeping in summer in the East. According to our Authorized translation, Samuel called Saul to the top of the house; but the true sense rather is, He called him from it. Saul, young, vigorous, but weary with his long search, would desire no better place to sleep in, than on the roof (Thomson, Land and Book, p. 39). The incident is mentioned to show Saul's modesty and humility at this time. He was

content to make his bed with others of the household, in the open air, on the roof of the house, whence Samuel called him down in the morning, and anointed him king: see x. 1.

CH. X. 1. Then Samuel took a vial of oil, and poured it upon his head] And thus Saul became the Lord's anointed (xii. 3. 5). On the unction of kings, and on the consequent significance of the words Messiah and Christ (Anointed), denoting His royal office, see Bp. Pearson on the Creed, Art. ii., pp. 79. 93.

— and kissed him] in token of reverence and love: cp. Ps. ii. 12, "Kiss the Son."

Observe the aged Samuel's prompt obedience to God, and his disinterested humility in paying these marks of honour and affection to a young man who was to rule Israel in his own stead.

2. thou shalt find] Samuel gives to Saul three signs as tokens that what he had done was done by a Divine commission; and that therefore Saul might be assured that God would be with him if he would obey Him who had anointed him to be king by the hands of His Prophet, whom He enabled to foretell the future.

— by Rachel's sepulchre] about half an hour N.W. of Beth-lehem: cp. Gen. xxxv. 19, 20. It appears therefore that the first king of Israel was anointed not far from the birth-place of David the king, and of Christ, the "KING of kings and LORD of lords."

3. plain of Tabor] Or, rather, terebinth of Tabor; on the road from Rachel's grave to Gibeah.

— to Beth-el] Hallowed by the presence of God and by the worship paid to Him by Abraham and Jacob (Gen. xii. 8; xiii. 3; xxviii. 18; xxxv. 7).

4. give thee two] of the three loaves dedicated to God; an omen that God Himself would feed and sustain him, if he would obey Him.

5. hill of God] Rather, Gibeah of Elohim: he is speaking of Saul's own city, Gibeah, in the tribe of Benjamin, called below Gibeah of Saul (xi. 4; xv. 34. 2 Sam. xxi. 6). He thereby intimates that though this city might be called by Saul's name, yet it must not be forgotten that it belonged to God; just as he had said before, "the LORD hath anointed thee to be captain over His inheritance" (v. 1).

Hence, also, we may account for the fact that the people of the place were acquainted with Saul (v. 10, 11).

— the garrison of the Philistines] A military post of the Philistines. Samuel assured him that the Spirit of the Lord

thither to the city, that thou shalt meet a company of prophets coming down
 * from the high place with a psaltery, and a tabret, and a pipe, and a harp, ^{k ch. 9. 12.}
 before them; ¹ and they shall prophesy: ⁶ And ^m the Spirit of the LORD will
 come upon thee, and ⁿ thou shalt prophesy with them, and shalt be turned into
 another man. ⁷ And [†] let it be, when these ^o signs are come unto thee, [†] that
 thou do as occasion serve thee; for ^p God is with thee. ⁸ And thou shalt go
 down before me ^q to Gilgal; and, behold, I will come down unto thee, to offer
 burnt offerings, and to sacrifice sacrifices of peace offerings: ^r seven days shalt
 thou tarry, till I come to thee, and shew thee what thou shalt do.
⁹ And it was so, that when he had turned his [†] back to go from Samuel, God
[†] gave him another heart: and all those signs came to pass that day. ¹⁰ And
[†] when they came thither to the hill, behold, [†] a company of prophets met him;
 and [†] the Spirit of God came upon him, and he prophesied among them.
¹¹ And it came to pass, when all that knew him beforetime saw that, behold,
 he prophesied among the prophets, then the people said [†] one to another,
 What is this that is come unto the son of Kish? ^{*} Is Saul also among the
 prophets? ¹² And one [†] of the same place answered and said, But [†] who
 is their father? Therefore it became a proverb, Is Saul also among the
 prophets? ¹³ And when he had made an end of prophesying, he came to the
 high place.

¹ Ex. 15. 20, 21.
² Kings 5. 15.
¹ Cor. 14. 1.
^m Num. 11. 25.
^{ch.} 16. 15.
ⁿ ver. 10.
^{ch.} 19. 29, 24.
[†] Heb. if shall
 come to pass, that
 when these signs,
 &c.
^o Ex. 4. 8.
^p Luke 2. 12.
[†] Heb. do for thee
 as thine hand
 shall find.
^q Judg. 9. 33.
^p Judg. 6. 12.
^q ch. 11. 14, 15.
[&] 13. 4.
^r ch. 13. 8.
[†] Heb. shoulder.
[†] Heb. turned.
^s ver. 5.
^t ch. 19. 20.
^u ver. 6.
[†] Heb. a man to
 his neighbour.
^x ch. 19. 24.
^{Mat.} 13. 54, 55.
^{John} 7. 15.
^{Acts} 4. 13.
[†] Heb. from
 thence.
^y Isa. 64. 13.
^{John} 6. 45. & 7.
 16.

would come on him there (v. 6). Here was an augury that, if he obeyed God, he would be endued with supernatural strength to overcome the Philistines, the enemies of Israel and of God, who now infested Saul's own country; and that he would vanquish them in their own strongholds: cp. xiii. 8, "Jonathan smote the garrison of the Philistines in Geba."

— a company of prophets] Literally, a string, or a cord or band (*chebel*; *Gesen.* 287, 258). The *Sept.* has *χορὸς*: cp. below, xix. 20.

There is something significant in these words. The prophets were all joined in one body, they were bound together by a holy bond of unity, and blended their voices as in a chorus of praise to God. Compare the language of the Apostolic father, *S. Ignatius*, comparing the Christians joined together with their Bishop, to the "chords of a lyre strung together," and "joining as a chorus in a hymn of praise to God the Father, through Christ." (*S. Ignat.* ad Ephes. c. 4).

— psaltery, and a tabret, and a pipe, and a harp] The first of these in the Hebrew is *nebel* (whence *viola*); the second, *cinnor*—these were stringed instruments, the former like a psaltery, the second like a guitar or harp; the third (*toph*) was like a tambourine, rendered cymbal in Exod. xv. 20; the fourth, *chalil*, was like a flute (see *Keil*, *Archæol.* ii. § 187, pp. 187—189. *Winer*, R. W. B. ii. 123, where are full accounts of these instruments). See also *Mr. Wright's* articles in the *Dict. of the Bible*, under the words in the text, and ii. p. 446.

— they shall prophesy] Sing hymns of praise to God with rapturous ecstasy (Exod. xv. 21. Num. xi. 25. 1 Chron. xxv. 3). The distinction is described by *Augustine* in Ps. xxxii., "*cithara lignum concavum, cui chordæ innituntur, in inferiore parte habet: psalterium in superiore.*"

6. the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man] The Spirit bloweth where it listeth (John iii. 8), and the power of the Holy Ghost manifested itself by sudden effusions before the day of Pentecost; but on the day of Pentecost the Holy Spirit was sent from heaven by Christ to His Church, to abide with her for ever (John xiv. 16).

As of Saul it is written when the Spirit came upon him, 'he was changed into another man;' this holds true even of the whole world. For, when the breath (of the Holy Ghost) came upon it, it was cast into a new mould presently, and became a new world." see *Bp. Andrewes' Sermon* on the Sending of the Holy Ghost, iii. 27.

Hence also we may see evidence of the power of the Holy Spirit to change our bodies at the Resurrection into a likeness to the glorified body of Christ (Rom. viii. 11. Phil. iii. 21. *Tertullian* de Resur. Carnis, c. 55).

The Spirit is not in the natural man; and when the Spirit is given, a change is produced thereby (*Tertullian* de Anima, c. 11). But this gift may be quenched, as it was in Saul, "Saul bonus præ cæteris livore postea evanescit" (*Tertullian* de Præsc. Hæret., c. 3). The Spirit was given to Balaam, Saul, and Caiaphas, but they did not use it aright; no miraculous gift "profiteth without charity" (1 Cor. xiii. 1—8. *S. Aug.* ad Simplician. ii. c. 1).

7. do as occasion serve thee] For God is with thee, and I will not intrude upon thee with imperious dictations on each several occasion, but I will leave thee to the free exercise of thy royal authority.

8. Gilgal] Where thou wilt be reminded of the faith, obedience, and success of the great Captain of Israel, Joshua, in his campaigns against the enemies of God: see Josh. iv. 19; v. 9; x. 43.

— seven days shalt thou tarry] This is to be the trial of thy obedience; and in this Saul failed: see xiii. 4. 8.

As to the chronology of these events, it is to be observed that Samuel had commanded Saul to "do as occasion served," for God was with him. By his success in these enterprises Saul would have evidence of God's favour to him. And after he had executed them, and had done as occasion served, then he was to come to Gilgal, in order to join Samuel in a sacrifice of burnt-offerings; that is, in a sacrifice expressive of total self-dedication to God (this was the meaning of the burnt-offering: see above, on Lev. i. 1, 2), and also in a sacrifice of peace-offerings; i. e. in a sacrifice of praise and thanksgiving to God for His goodness to him; and in that sacrifice he would be admitted to communicate with Samuel, God's appointed minister, and with God Himself (see above, on Lev. iii. 1).

This sacrifice at Gilgal is mentioned by Samuel here as the crisis in Saul's reign, and as the object to which he was to look with special attention.

11. Is Saul also among the prophets? A question showing God's power in raising up one who was lightly esteemed among his own people, to be the first king of Israel, and also in enduing him with prophetic inspiration: cp. xix. 24.

Is Saul among the preachers of Christ? was a question of wonder which was asked by the friends of St. Paul (Gal. i. 23), whose career may be compared with that of Saul (see above, ix. 21).

12. But who is their father? Who is the father of the prophets? Not man, but God. And God can make even Saul, whom ye despise, to be a prophet also.

13. he had made an end of prophesying] The gift, therefore, in his case was transitory, not permanent, as in Samuel's: compare the case of Eldad and Medad, and the other elders, as contrasted with that of Moses (Num. xi. 25). *Theodoret*.

¹⁴ And Saul's uncle said unto him and to his servant, Whither went ye ? And he said, To seek the asses : and when we saw that *they were* no where, we came to Samuel. ¹⁵ And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. ¹⁶ And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

^a Judg. 11. 11. &
20. 1.
^c ch. 11. 15.
^a ch. 7. 5, 6.
^b Judg. 6. 8, 9.

¹⁷ And Samuel called the people together ^aunto the LORD ^ato Mizpeh ; ¹⁸ And said unto the children of Israel, ^bThus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you : ¹⁹ ^cAnd ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations ; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

^c ch. 8. 7, 19. &
12. 12.

²⁰ And when Samuel had ^dcaused all the tribes of Israel to come near, the tribe of Benjamin was taken. ²¹ When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken : and when they sought him, he could not be found.

^d Josh. 7. 14, 16,
17.
Acts 1. 24, 26.

²² Therefore they ^eenquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. ²³ And they ran and fetched him thence : and when he stood among the people, ^fhe was higher than any of the people from his shoulders and upward.

^e ch. 23. 2, 4, 10,
11.

²⁴ And Samuel said to all the people, See ye him ^gwhom the LORD hath chosen, that *there is* none like him among all the people ? And all the people shouted, and said, ^h† God save the king. ²⁵ Then Samuel told the people ⁱthe manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

^f ch. 9. 2.

^g 2 Sam. 21. 6.

²⁶ And Saul also went home ^kto Gibeah ; and there went with him a band of men, whose hearts God had touched. ²⁷ ^lBut the ^mchildren of Belial said,

^h 1 Kings 1. 25,
30.
² Kings 11. 12.
[†] Heb. *Let the king live.*
ⁱ See Deut. 17.
14, &c.
^j ch. 8. 11.
^k Judg. 20. 14.
^l ch. 11. 4.
^m ch. 11. 12.
ⁿ Deut. 13. 13.

16. of the matter of the kingdom—he told him not] Such was then his modesty and humility : cp. v. 21. In like manner Samson, in the early days of his humility, told not his parents of the lion (see Judg. xiv. 6). So Saul of Tarsus spake not of his visions and revelations of the Lord till he was constrained to do so by his enemies : see below, on 2 Cor. xii. 1.

17. Mizpeh] Where Samuel himself had brought the people to repentance, and had gained a victory over the Philistines by his prayers : see vii. 5.

18. Thus saith the LORD God] Lest they should imagine that because he was about to proclaim Saul as king, they had not sinned in asking for a king (see on viii. 5), he rehearses God's gracious dealings with them since the Exodus from Egypt, when He was their king.

19. before the LORD] Before the altar at Mizpeh (vii. 9). Samuel had already anointed Saul as king, by God's command, but he refers the matter to the Divine decision by lot in the presence of all Israel, in order that it may not be thought that he had been swayed by any private partiality in anointing Saul. — *your thousands*] Or, *your families* : cp. xxiii. 23. See Gesen. 54.

20. when Samuel had caused all the tribes of Israel to come near] The unction of Saul had been only a private act ; the king must receive also a public mission from God, in the eyes of all Israel. God observes the same rule in sending forth His priests. Christ was anointed by the Holy Ghost from His mother's womb, but He received a public unction at Jordan (Matt. iii. 17. Luke iii. 22). St. Paul was called by Christ from heaven when he was going to Damascus ; but he did not go forth as an Apostle to the Gentile world, till he had received a public mission at Antioch : see below, on Acts xiii. 1—3.

— *was taken*] by lot. Compare the case of Achan (Josh.

vii. 14. 16—18), and of Jonathan (below, xiv. 41. Josephus, Antt. vi. 4. 5).

21. he could not be found] Another sign of his modesty, simplicity, and freedom from ambition at that time : see v. 16.

22. they enquired of the LORD] by the Urim and Thummim : cp. xxiii. 9 ; xxx. 7.

— *among the stuff*] The baggage of the people who had come to Mizpeh : cp. xxv. 13 ; xxx. 24. Gesen. 399.

23. he was higher] Cp. ix. 2.

24. See ye him whom the LORD hath chosen] Though the people were resolved to have a king, yet none could make one but God, from whom all authority came : see below, on Rom. xiii. 1, 2.

— *God save the king*] Literally, "Let the king live," "Vivat Rex," "Vive le Roi !" cp. Bp. Pearson, Art. xii. p. 395, note.

25. the manner of the kingdom] the law of the kingdom (Vulg.) ; τὸ δίκαιον (Sept.), the statute of the monarchy.

This law of the kingdom is not identical with the "manner of the king," described by Samuel, viii. 11—18. The Hebrew word rendered *manner* in both places is *mishpat*, which properly means *judgment, right, law*, that which is strictly *de jure* ; but it also signifies *usage, manner, custom*, that which is *de facto* (see 2 Kings xi. 14 ; and Gesenius, pp. 519, 520), and the *mishpat* of the kingdom here expresses the former ; but the *mishpat* of the king (in viii. 18) comprehends also the latter.

— *laid it up before the LORD*] Probably (as Josephus says, vi. 4. 6), in the Tabernacle in the Holy of Holies, where the Book of the Law had been laid up (Deut. xxxi. 26).

26. Saul also went home to Gibeah] Thus he obeyed Samuel, who told him to wait, and do as occasion served. An occasion for action soon presented itself, as is seen in the next chapter.

— *a band of men*] Rather, *the valiant company* (*ha chayil*) : cp. Exod. xiv. 28 ; and below, xiv. 48 ; xvii. 20. 2 Chron. ix. 1.

How shall this man save us? And they despised him, ^a and brought him no presents. But || he held his peace.

XI. ¹ Then ^a Nahash the Ammonite came up, and encamped against ^b Jabesh-gilead: and all the men of Jabesh said unto Nahash, ^c Make a covenant with us, and we will serve thee. ² And Nahash the Ammonite answered them, On this *condition* will I make a covenant with you, that I may thrust out all your right eyes, and lay it for ^d a reproach upon all Israel.

³ And the elders of Jabesh said unto him, † Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there* be no man to save us, we will come out to thee. ⁴ Then came the messengers ^e to Gibeah of Saul, and told the tidings in the ears of the people: and ^f all the people lifted up their voices, and wept. ⁵ And, behold, Saul came after the herd out of the field; and Saul said, What *aieth* the people that they weep? And they told him the tidings of the men of Jabesh. ⁶ And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. ⁷ And he took a yoke of oxen, and ^h hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, ⁱ Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out † with one consent. ⁸ And when he numbered them in ^k Bezek, the children ^l of Israel were three hundred thousand, and the men of Judah thirty thousand.

⁹ And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have || help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad. ¹⁰ Therefore the men of Jabesh said, To morrow ^m we will come out unto you, and ye shall do with us all that seemeth good unto you.

¹¹ And it was *so* on the morrow, that ⁿ Saul put the people ^o in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

n 2 Sam. 3. 2.
l Kings 4. 21. &
10. 25.
2 Chron. 17. 5.
Ps. 73. 10.
Matt. 2. 11.
† Or, he was as
though he had
been deaf.
a ch. 12. 12.
b Judg. 21. 8.
c Gen. 26. 28.
Ex. 23. 32.
1 Kings 20. 34.
Job 41. 4.
Ezek. 17. 13.
d Gen. 34. 14.
ch. 17. 26.
† Heb. Forbear
us.

e ch. 10. 26. & 15.
34.
f Sam. 21. 6.
g Judg. 3. 10. &
6. 34. & 11. 29. &
13. 25. & 14. 6.
ch. 10. 10. & 16.
13.
h Judg. 19. 29.

i Judg. 21. 5, 8,
10.
† Heb. as one
man, Judg. 20. 1.
k Judg. 1. 5.
l 2 Sam. 24. 9.

† Or, deliverance
m ver. 3.

n See ch. 31.
11.
o Judg. 7. 16.

The word *chayil* is often rendered *army* and *host* in our version in the latter books: cp. *Gesen.* 275.

21. *he held his peace*] Literally, *was as deaf*. Another sign of his modesty, patience, and prudence at this time. "Regium, imò divinum est, injurias despicere, et beneficiis obruere" (*A Lepide*).

CH. XI. 1. *Nahash the Ammonite*] renewed the pretensions which had been made by the Ammonites in the days of Jephthah: see Judg. xi. 4. 12. 28.

— *Jabesh-gilead*] The metropolis of Gilead (*Josephus*), called *Jabesh* from its dryness; according to *Eusebius* it was six miles from Pella, on the east of Jordan, on the road to Gerassa. It was perhaps at *El-Deir*, on the south side of *Wady Jabes* (*Robinson*): cp. Judg. xxi. 8.

2. *On this condition will I make a covenant with you, that I may thrust out all your right eyes*] In order to make them useless for ever. The left eye would be covered by the shield in battle: the right eye was needed for aiming the spear: they would therefore be no better than blind if they lost their right eye (*Josephus, Theodoret*).

Nahash the Ammonite demanded of these Israelites a surrender of their principal organ of sight as the condition of a covenant with him. In spiritual things this is precisely what is done by the Bishop of Rome. He is a "Nahash the Ammonite" in the Catholic Church of Christ. He requires of all Christians to make a surrender of their reason, conscience, and their

will (which belong to their Master, Christ, see on 1 Cor. vii. 27. Gal. v. 1), as the price of communion with himself. If we are willing to allow him to "thrust out our right eyes," then he will allow us to communicate with himself—but not otherwise.

3. *Give us seven days' respite*] The demand of Nahash, and the answer of the men of Jabesh, show to what an abject condition the Gileadites had now been reduced, from which God delivered them by Saul.

4. *to Gibeah of Saul*] There appears to have been an ancient alliance between the men of Jabesh and the tribe of Benjamin. The men of Jabesh-gilead had absented themselves from the league against Benjamin (Judg. xxi. 8), and its maidens were given as wives to the Benjamites (Judg. xxi. 12—14); and the men of Jabesh-gilead showed their attachment to Saul after his defeat and death (1 Sam. xxxi. 11, 12).

6. *the Spirit of God came upon Saul*] A fulfilment of Samuel's words (x. 7).

7. *he—hewed them in pieces, and sent them*] Saul the Benjamite seems to remember what had been done by the Levite in Judg. xix. 29, to stir up the tribes against the Benjamites.

8. *Bezek*] Seven hours N. of Sichem (*Euseb.*): cp. Judg. i. 4.

— *Israel—Judah*] An evidence of the distinction of Judah (the tribe of the future kingdom and of Shiloh himself) from the rest of the tribes even at that time.

11. *into the midst of the host*] of the Ammonites who had gone forth to meet the sally of the men of Jabesh, and found themselves between them and Saul's companies.

p ch. 10. 27.

q See Luke 19. 27.
r 2 Sam. 19. 22.
s Exod. 14. 13,
30. ch. 19. 5.

t ch. 10. 8.

u ch. 10. 17.
x ch. 10. 8.

a ch. 8. 5, 19, 20.
b ch. 10. 24. & 11.
14, 15.
c Num. 27. 17.
ch. 8. 20.
d ch. 8. 1, 5.

e ver. 5.
ch. 10. 1. & 24. 6.
2 Sam. 1. 14, 16.
f Num. 16. 15.
Acts 20. 33.
1 Thess. 2. 5.
† Heb. ransom.
|| Or, that I should
hide mine eyes at
him.
g Deut. 16. 19.

h John 18. 38.
Acts 23. 9. & 24.
16, 20.
i Ex. 22. 4.

k Mic. 6. 4.
|| Or, made.

l Isa. 1. 18. & 5.
3, 4.
Mic. 6. 2, 3.
† Heb. righteous-
nesses, or, benefic-
ences. Judg. 5. 11.
† Heb. with.
m Gen. 46. 5, 6.
n Ex. 2. 23.
o Ex. 3. 10. & 4.
16.
p Judg. 3. 7.
q Judg. 4. 2.
r Judg. 10. 7.
& 13. 1.
s Judg. 3. 12.

¹² And the people said unto Samuel, ^p Who is he that said, Shall Saul reign over us? ^q bring the men, that we may put them to death. ¹³ And Saul said, ^r There shall not a man be put to death this day: for to day ^s the LORD hath wrought salvation in Israel.

¹⁴ Then said Samuel to the people, Come, and let us go ^t to Gilgal, and renew the kingdom there. ¹⁵ And all the people went to Gilgal; and there they made Saul king ^u before the LORD in Gilgal; and ^x there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

XII. ¹ And Samuel said unto all Israel, Behold, I have hearkened unto ^a your voice in all that ye said unto me, and ^b have made a king over you. ² And now, behold, the king ^c walketh before you: ^d and I am old and grayheaded; and, behold, my sons ^e are with you: and I have walked before you from my childhood unto this day. ³ Behold, here I ^f am: witness against me before the LORD, and before ^g his anointed: ^h whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received ⁱ any [†] bribe || to ^j blind mine eyes therewith? and I will restore it you. ⁴ And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. ⁵ And he said unto them, The LORD is witness against you, and his anointed is witness this day, ^k that ye have not found ought ^l in my hand. And they answered, ^m He is witness.

⁶ And Samuel said unto the people, ⁿ It is the LORD that || advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. ⁷ Now therefore stand still, that I may ^o reason with you before the LORD of all the ^p righteous acts of the LORD, which he did ^q to you and to your fathers. ⁸ When Jacob was come into Egypt, and your fathers ^r cried unto the LORD, then the LORD ^s sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. ⁹ And when they ^t forgot the LORD their God, ^u he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of ^v the Philistines, and into the hand of the king ^w of Moab, and they fought against them. ¹⁰ And they cried unto the LORD,

12. *And the people said unto Samuel*] to whom they still looked as their ruler, and whose presence is mentioned to show Saul's moderation and clemency at this time; for it was not Samuel, but Saul, who interfered to rescue those who had despised him.

13. *the LORD hath wrought salvation*] Saul claims none of the victory for himself, but ascribes it all to God. How much changed was he afterwards, when he had disobeyed God, and had thereby forfeited God's grace! Cp. xiv. 24.

15. *to Gilgal*] A very appropriate place, formerly the camp of Joshua, and connected with those glorious victories which God had wrought by his hand when he first settled Israel in Canaan. How many instructive memorials of God's power and love to His people might suggest themselves to Saul at Gilgal! How many pledges and earnest to himself, if he imitated Joshua in faith and obedience to God, especially at Gilgal! See Josh. v. 9, and vi. 10.

— *there they made Saul king before the LORD*] Or, rather, *they made him to reign*. He had been anointed by Samuel previously (x. 1), and had been designed by God as king at Mizpeh; but as yet he had not been publicly acknowledged king by the Nation; but now we read *all the people* went to Gilgal, and made Saul to reign before the Lord; that is, they would not allow him any longer to lead a private life, but they made him to assume the royal state and authority, to which he had been appointed by God. In xii. 1, Samuel says, "I have made a king over you."

— *there they sacrificed sacrifices of peace offerings*] Thank-

offerings: see on Exod. xx. 24; xxiv. 5; xxix. 28. Lev. iii. 1. Josh. viii. 31. 1 Sam. x. 8.

CH. XII. 1. *And Samuel said*] By appointing a great part of this chapter (viz., to v. 22) to be read in the synagogues as a Haphtarah to Num. xvi., xvii., xviii., the ancient Hebrew Church suggests the parallel between this speech of Samuel, declaratory of God's majesty, power, and goodness, and vindicating his government and his own administration, and the address of Moses, in reply to Korah and his rebellious associates.

2. *my sons are with you*] They are reduced to the condition of private persons, and are subjects of the king, as ye are.

3. *Behold, here I am—I will restore it you*] On this text see the Sermon of Bp. Sanderson ad Magistratum, ii. 330—362: and on Samuel as an example to governors, spiritual and temporal, submitting their acts to be examined by those whom they govern, see Peter Damiani, Epist. i. 12, in *A Lapide* here. Cp. the example of Job (xxi. 18), who did not "despise the cause of his manservant or maidservant when they contended" with him.

— *whose ass have I taken?*] So Moses said, "I have not taken one ass from them" (Num. xvi. 15).

— *bribe*] Heb. *copher*, ransom or satisfaction, from *caphar*, to cover, to pardon (*Gen.* 411): cp. Bp. Sanderson, ii. 359.

6. *It is the LORD*] I brought thee out of the land of Egypt, and I sent before thee Moses, Aaron, and Miriam (*Micah* vi. 4).

9. *king of Moab*] Eglon (*Judg.* iii. 12).

and said, 'We have sinned, because we have forsaken the LORD, " and have served Baalim and Ashtaroth: but now *deliver us out of the hand of our enemies, and we will serve thee. ¹¹ And the LORD sent ^y Jerubbaal, and Bedan, and ^a Jephthah, and ^a Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. ¹² And when ye saw that ^b Nahash the king of the children of Ammon came against you, ^c ye said unto me, Nay; but a king shall reign over us: when ^d the LORD your God *was* your king. ¹³ Now therefore ^e behold the king ^f whom ye have chosen, *and* whom ye have desired! and, behold, ^g the LORD hath set a king over you. ¹⁴ If ye will ^h fear the LORD, and serve him, and obey his voice, and not rebel against the ⁱ commandment of the LORD, then shall both ye and also the king that reigneth over you ^j continue following the LORD your God: ¹⁵ But if ye will ^k not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, ^l as *it was* against your fathers. ¹⁶ Now therefore ^m stand and see this great thing, which the LORD will do before your eyes. ¹⁷ *Is it not* ⁿ wheat harvest to day? ^o I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that ^p your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. ¹⁸ So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and ^q all the people greatly feared the LORD and Samuel. ¹⁹ And all the people said unto Samuel, ^r Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king. ²⁰ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; ²¹ And ^s turn ye not aside: ^t for *then should ye go* after vain things, which cannot profit nor deliver; for they *are* vain. ²² For ^u the LORD will not forsake his people ^v for his great name's sake: because ^w it hath pleased

u Josh. 7. 9. Ps. 106. 8. Jer. 14. 21. Ezek. 20. 9, 14. x Deut. 7. 7, 8. & 14. 2. Mal. 1. 2.

10. *we have forsaken the LORD*] Samuel adopts the words of the Book of Judges (ii. 13), "They forsook the Lord, and served Baalim and Ashtaroth:" see also Judg. x. 10.

11. *and Bedan*] Not mentioned in the Book of Judges or elsewhere in Scripture. Hence some (e.g. *Kimchi* and others) have supposed an error in the text, and that we ought to read *Ben-Dan*, "Son of Dan," i.e. Samson, the name here in the *Chaldean Targum*; and so *Jeromianus*, *Angelom.*, *Lyran.*, *Vatabl.*, *A. Lapid.* Others read *Barak* (so the *Sept.*, *Syriac*, and *Arabic* Versions, and so *Keil*). *Ewald* suggests *Abdon*: see Judg. x. 13. 15.

But it is not at all probable, that if such a well-known name as *Barak*, or even *Abdon* (Judg. xii. 13. 15), had ever stood in the text, it would have been obliterated from all the Hebrew MSS., and that an unknown name, such as *Bedan*, would have been substituted for it by the copyists. And it is not likely that *Samson* would have been called by such an indefinite name as *Ben-Dan*, which is never given him in the Book of Judges, or in any other part of the Scripture.

On the whole, *Bedan*, the reading of all the extant Hebrew MSS., appears to be correct. And we may see here a confirmation of the opinion already expressed in this work, that the Book of Judges is not, and was not *designed* to be, a complete history of all the events that took place under the rule of the Judges, any more than the Acts of the Apostles is intended to be a record of the doings of all the Apostles: see above, *Introduction* to Judges, p. 75; and note on Judg. v. 6.

We have also a parallel here to what has perplexed some, viz., the mention by Deborah of another Judge (viz., *Jael*), whose acts are not known to us from that Book, and whose name is not elsewhere mentioned in it (see Judg. v. 6); and if *Bedan* is the true reading, as there is good reason for believing, then in the very obscurity of the name we have a confirmation of the genuineness of the speech. A forger would not have ventured to insert a name which occurs nowhere else.

— *and Samuel*] To the objections of those who allege that

Samuel would not have thus mentioned *himself*, it is enough to say, that the speaker is not recounting what Samuel did by *his own strength*, but what "the LORD" did *by him*, and the remarks already made on the manner in which *Moses* and *St. Paul* speak of themselves may be applied here: see above, on Num. xii. 8; and below, on 1 Cor. xv. 9, and 2 Cor. xi. 81. Here, also, is another proof of the genuineness of this speech.

17. *he shall send thunder and rain*] Very rare at that season. See *Josephus*, B. J. iv. 4. 5. *Beland* on Joseph. iii. 1. 6. "Nunquam in his provinciis in fine mensis Junii, aut in Julio in his provinciis, maximeque in Judæa, pluvias vidimus" (*S. Jerome* in Amos iv. 7). In ordinary seasons, from the cessation of the showers in spring, until their commencement in October or November, rain never falls; snow in summer and rain in harvest were things incomprehensible to a Hebrew (Prov. xxvi. 1. *Robinson*, Pal. ii. 98, 99).

In the parallel history—that of *Moses* (see above on v. 11)—the great Hebrew Lawgiver appeals to God, and predicts that He "will make a new thing" in the natural world, in order to prove the sin of the rebels, and to attest the integrity and commission of *Moses* (Num. xvi. 30).

18. *the LORD sent thunder*] and thus confirmed the truth of Samuel's words; and thus, also, God has given assurance to us, that what Samuel did in offering sacrifices in various places, was done by special commission from God, Who raised him up and authorized him, though only a Levite, to perform priestly functions, in that remarkable period of priestly degeneracy and of ecclesiastical confusion: see above, on ii. 85; vii. 17.

The thunder was a sign of God's anger, for it is an instrument of God's justice: and it declared the sin of the people in despising the government of Samuel, and seeking for some other rule; for if Samuel had such power with God as to move heaven by his prayers, doubtless he would be able to overcome and destroy the enemies of Israel, if Israel obeyed God (*Lyranus*). Indeed, he had already done so at *Ebenezer* (viii. 10).

† Heb. from
ceasing.
y Acts 12. 5.
Rom. 1. 9.
Col. 1. 9.
2 Tim. 1. 3.
z Ps. 34. 11.
Prov. 4. 11.
a 1 Kings 8. 36.
2 Chron. 6. 27.
Jer. 6. 16.
b Eccles. 12. 13.
c Isa. 5. 12.
|| Or, what a
great thing, &c.
d Deut. 10. 21.
Ps. 126. 2, 3.
e Josh. 24. 20.
f Deut. 28. 36.
† Heb. the son of
one year in his
reigning.
a ch. 10. 26.
b ch. 10. 5.
|| Or, The hill.
† Heb. did stink.
Gen. 34. 30.
Ex. 5. 21.

the LORD to make you his people. ²³ Moreover as for me, God forbid that I should sin against the LORD †²³ in ceasing to pray for you : but ²⁴ I will teach you the ^a good and the right way : ²⁴ Only fear the LORD, and serve him in truth with all your heart : for ^c consider || how ^d great things he hath done for you. ²⁵ But if ye shall still do wickedly, ^e ye shall be consumed, ^f both ye and your king.

XIII. ¹ Saul †¹ reigned one year ; and when he had reigned two years over Israel, ² Saul chose him three thousand men of Israel ; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in ^a Gibeah of Benjamin : and the rest of the people he sent every man to his tent.

³ And Jonathan smote ^b the garrison of the Philistines that was in || Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. ⁴ And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also †⁴ was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. ⁵ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude : and they came up, and pitched in Michmash, eastward from Beth-aven.

⁶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people ^c did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. ⁷ And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people †⁷ followed him trembling. ⁸ And he tarried seven days, according to the set time that Samuel had appointed : but Samuel came not to Gilgal ; and the people were scattered from him. ⁹ And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

c Judg. 6. 2.

† Heb. trembled
after him.
d ch. 10. 8.

23. God forbid that I should sin—in ceasing to pray for you] Moses and Samuel are specified by God as having extraordinary power with Him (Jer. xv. 1); and why? Because they prayed for their enemies (S. Gregory, Hom. 27 in Evang.).

CH. XIII. 1. Saul reigned one year] Literally, Saul (was) son of a year in reigning : “*filii unius anni erat Saul cum regnare cepisset*” (Vulg.), and the Chaldee Targum explains it to mean that “he was as the son of a year (a child only a year old), in whom is no guile, when he began to reign;” and so many Hebrew Rabbis, and Theodoret, Qu. 26; and Jeromianster, and Peter Damiani.

Others suppose, that a letter signifying 20 years has fallen out of the MSS. of the text, and of ancient versions here (Sealiger and Keil). But this is hardly probable. The true meaning seems to be, that Saul had been publicly made king by Samuel (see x. 1), and had reigned one year, when the events recorded in the former chapter had taken place; and, that after he had reigned two years, he chose 3000 men, and did what is related in this chapter (A Lapipe, Pfeiffer, Bp. Patrick).

On the chronology of Saul's reign, see Acts xiii. 21, which specifies a period of forty years; and the most probable opinion is, that this includes the time in which Samuel was judge with him, and the time in which Samuel was judge before; and that Samuel was judge by himself twenty-two years, then sixteen with Saul as king; and that Saul survived Samuel two years (Salians).

2. Saul chose him three thousand men] He seems to have taken a body-guard to himself and his son, which was a new thing in Israel, and which was a symptom of distrust of God's defence, and of reliance on an arm of flesh. This was what Samuel had prophesied (viii. 11, 12).

— Michmash] About nine miles N. of Jerusalem, now Mukhmas, described by Robinson (ii. 117).

— mount Beth-el] now Beitin (see Josh. vii. 2), about six miles N.W. of Michmash; and twelve N. of Jerusalem.

— Gibeah of Benjamin] The residence of Saul, now Tuleil-el-Phél, about midway between Jerusalem and Michmash.

3. Geba] now Jeba, S.W. of Michmash, and N.E. of Ramah: see Robinson, ii. 118. Cp. Josh. xviii. 24.

4. Saul had smitten a garrison of the Philistines] in his own tribe of Benjamin: cp. x. 5. 20.

26

— to Gilgal] near Jericho, where Samuel had appointed to meet him (x. 8), and where God had manifested His power and glory in the days of Joshua. Cp. Josh. ix. 6.

5. thirty thousand chariots] So the extant Hebrew MSS., and the Sept. and Vulg. and Chaldee Targum. But some ancient Versions (Syriac and Arabic) have 3000 chariots. The number seems disproportionate to that of the persons (cp. 2 Sam. x. 18. 1 Kings x. 26. 2 Chron. xii. 8), and could hardly have been raised by the Philistines themselves. Solomon had only 1400 chariots, which are mentioned as a large number (2 Chron. i. 14). Some suppose that baggage-waggons are included in this number. Probably the Philistines may have engaged other nations, the enemies of Israel, to fight with them; and this supposition is confirmed by the mention of the people “as the sand which is on the sea shore in multitude;” and also by the confusion of the army, which is mentioned in xiv. 20, and which was due in part to the fact that it was composed of various nations (Josephus vi. 6. 3).

There is a parallel to this in 1 Chron. xix. 6, 7, where it is said that “the children of Ammon sent to hire them chariots out of Mesopotamia and other places:” “so they hired thirty and two thousand chariots, and the king of Muechah and his people.”

8. he tarried seven days] Samuel had commanded Saul, “Seven days shalt thou tarry till I come to thee, and show thee what thou shalt do” (x. 8).

Samuel tried Saul's faith by this command; and then he came to Gilgal: see v. 8, and Josephus vi. 6. 2, who says that “Saul waited seven days, but did not fully obey the command.” The seventh day had arrived, and Samuel had not yet come. Saul seeing that many of his men had departed, and that only six hundred remained, resolved not to wait any longer; and he offered sacrifices—not only burnt-offerings, but peace-offerings—and Samuel (it seems) came before the seventh day was over, and before the sacrifices were completed. If Saul had waited a few hours, he would have been blessed for his obedience to God speaking by the mouth of his prophet: see v. 13 (S. Gregory, Iyranus, Serarius, A Lapipe).

9. he offered the burnt offering] Did Saul offer it with his own hand, or no?

¹⁰ And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might †salute him. ¹¹ And Samuel said, What hast thou done? And Saul † Heb. *bless him.* said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; ¹² Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not †made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. ¹³ And Samuel said to Saul, 'Thou hast done foolishly: 'thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. ¹⁴ ^g But now thy kingdom shall not continue: ^h the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

¹⁵ And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were †present with him, 'about six hundred men. ¹⁶ And Saul, and Jonathan his son, and the people that were present with them, abode in †Gibeah of Benjamin: but the Philistines encamped in Michmash.

¹⁷ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to ^k Ophrah, unto the land of Shual: ^l And another company turned the way to ^l Beth-horon:

It is said by some (e.g. by *Abulensis*, *Serarius*, *A Lapide*, and *Keil*, p. 97) that we must suppose here the intervention and co-operation of a priest as the offerer, as on other occasions, when the king is said to offer (2 Sam. xxiv. 25. 1 Kings iii. 4; viii. 63). It seems that Saul had the Ark, and Ahiah the priest with him: see xiv. 3.

Josephus says (vi. 6. 2) that Saul offered sacrifice in an evil manner; and his annotator, *Whiston*, asserts that Saul usurped the priest's office.

Whether this was so or not, is not evident from the text. It seems to be suggested by the words of Saul: "Bring hither a burnt-offering to me." *Dean Stanley* says (*Lectures*, p. 23) that "he sacrificed; and that, as king, he had a right to sacrifice." *Bishop Andrewes* says that he usurped the priest's office (iv. 38); and so *Dr. Kitto*, pp. 155, 188, "The kings of many other nations were also priests, but, although more than one Hebrew king evinced a disposition to assume priestly power, yet it was plainly unlawful, except the king were of the family of Aaron, as was the case with the Maccabean or Asmonean sovereigns. Saul offered sacrifices with his own hand. This was a double offence. Priests only might offer sacrifices; the only exception being in the case of the prophets, who sometimes claimed that right for the honour of God, by whose Spirit they acted."

In the absence of any clear statement to that effect in the text, and inasmuch, also, as Samuel does not animadvert on any such intrusion on Saul's part, it does not seem safe to affirm that Saul offered the sacrifice with his own hand.

His sin consisted in not obeying the word of the Lord, speaking by His Prophet, and commanding him to wait till Samuel came and told him what he must do (x. 8: see v. 13, 14, and *Jeromaster*). "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God." Saul's faith in God, and his obedience to Him, were tried by the number of the Philistines, and by the falling away of his own forces, and by the delay of Samuel. If he had believed in God, and if he had obeyed Him, he would have been sure that God could, and would, deliver him in His own time; but he did not trust in God's word and power: he feared man rather than God, and relied rather on the externals of religion, than on the essence of it, which is obedience; and therefore Samuel told him that his kingdom should not continue.

¹² I forced myself therefore, and offered a burnt offering] As if burnt-offerings were more pleasing to God than obedience, and could be accepted by God, when offered without faith! Cp. xv. 22.

¹³ for ever] As long as his seed lasted.

¹⁴ thy kingdom shall not continue] Saul was not as yet personally rejected from being king. He is told, that if he had been obedient, his "kingdom should have been established" in his family; but that now it should not continue. And if he had taken warning now, and repented, there is reason to believe that even this penalty would not have been inflicted on him.

But he repeated his sin; and the next punishment was more heavy. "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king" (xv. 26). In the former case, the sentence was pronounced against the kingdom; in the latter, against the king.

— the LORD hath sought] David did not seek honour for himself; but was sought by God for it. "I have found David my servant" (Ps. lxxxix. 20).

— a man after his own heart] Cp. Acts xiii. 22. Samuel does not mention David by name, lest he should excite Saul's jealousy against him. David is called "a man after God's own heart," because, as to his general character, he conformed his own will to God's will: he loved what God loved, and abhorred what God hated (*S. Chrys.*).

¹⁵ Samuel—gat him up—unto Gibeah] A proof that Samuel had not been actuated by feelings of personal anger against Saul and his family, and had not yet forsaken him, and would be willing to befriend him, if he would repent. Cp. below, xv. 31.

— six hundred men] Very few, if compared with those who followed Saul while he was obedient to God; and who amounted to 300,000 men (xi. 6).

Therefore his sinful act in offering sacrifice, lest the people should be scattered from him (v. 11), failed of its purpose. Worldly policy does not attain even its own temporal ends. See below, John xi. 48, "If we let this man thus alone, the Romans will come and take away both our place and nation." They did not let Jesus alone; and therefore the Romans did come, and destroyed them.

¹⁶ the Philistines encamped] If Saul had obeyed God, they would have been routed, as the Ammonites were (xi. 11).

¹⁷ the spoilers] Literally, the spoiler. *Gesen.*, pp. 515. 816.

— Philistines in three companies] Observe the contrast. Saul, while obedient, had gone out against the Ammonites in three companies (xi. 11). But now that he has disobeyed God, the Philistines come against him in three companies.

— Ophrah] Five miles E. of Bethel (see Josh. xviii. 23), probably now *Tazyibeh* (described by *Robinson*, ii. 110. 119—126). — land of Shual] *foxland*: perhaps *Shalim* (ix. 4).

¹⁸ Beth-horon] *Beit-ur*: see Josh. x. 11.

and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

m Neh. 11. 34.

n See 2 Kings 24. 14.
† Ver. 24. 1.

† Heb. a file with mouths.
† Heb. to set.

o So Judg. 5. 8.

p ch. 14. 1, 4.
|| Or, standing camp.
|| Or, there was a day.

a ch. 18. 15.

b ch. 22. 9, 11, 20, called Ahimelech.
c ch. 4. 21.
d ch. 2. 28.

e ch. 18. 23.

† Heb. tooth.

19 Now ^a there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears: ²⁰ But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. ²¹ Yet they had [†] a file for the mattocks, and for the coulters, and for the forks, and for the axes, and [†] to sharpen the goads. ²² So it came to pass in the day of battle, that ^o there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

²³ ^p And the || garrison of the Philistines went out to the passage of Michmash.

XIV. ¹ Now || it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

² And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that *were* with him *were* ^a about six hundred men; ³ And ^b Ahiah, the son of Ahitub, 'I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, ^d wearing an ephod. And the people knew not that Jonathan was gone. ⁴ And between the passages, by which Jonathan sought to go over ^o unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh. ⁵ The [†] forefront

— Zeboim] Perhaps x.m. of Jerusalem: see Neh. xi. 34.
19. Now there was no smith—for the Philistines said] In such a state of depression were the Israelites: here was another consequence of their king's disobedience: see xii. 15.

20. to the Philistines] who had garrisons in the country (x. 5; xiii. 3).

— his share] The root of this word and of that rendered mattock is the same: viz., *charash*, *חָפַרְשָׁה*, to dig into, to plough (see Gesen. 466 and 809).

— his coulter] See Isa. ii. 4. Joel iii. 10. Micah iv. 3, where it is rendered ploughshare.

— his axe] See Gesen. 742.

— his mattock] See Gesen. 466.

21. Yet they had a file for] Rather, so that bluntness of edge was—i. e. ensued—to those instruments which ought to have been sharp: they became notched and unfit for use. The word translated *file* is *petirah* from *patsar*, to make blunt. The words are well rendered by Vulg., "Retusse itaque sunt acies vomerum;" cp. *A Lapide* here; Gesen. 685; and *Keil*, p. 98. The parenthesis is continued as far as the word *axes*.

This is adduced as another consequence of Saul's disobedience. The Philistines held Israel in subjection; and not only did they deprive the Israelites of weapons of war, but they made them dependent on their enemies for the sharpening of their instruments of husbandry, which became blunted and almost useless; and thus Agriculture suffered by the king's disobedience to God.

— and to sharpen the goads] That is, they were forced to resort to the Philistines even for this purpose. The words rendered *yet they had a file* (see the foregoing note) down to *axes* form a parenthesis: cp. Gesen., p. 561. On the goads of the Israelites, see Dr. Thomson, Land and Book, p. 322.

23. the garrison of the Philistines went out to the passage of Michmash] Sallied forth to the steep precipitous valley now called *Wady-es-Suweinit*, between Geba and Michmash, and described by Robinson, ii. 116. 126, and in his *Later Biblical Researches*, p. 878, quoted by *Keil*, p. 100.

CH. XIV. 1. Jonathan] A name which means *gift of Jehovah*. In name and character, he is the *Nathanael* of this history. Jonathan's name and prowess are mentioned here as a contrast to the unbelief and disobedience of Saul his father (see further below at the end of ch. xx.).

The clue to the understanding of this narrative is afforded by Jonathan's words (v. 6), "The LORD will work for us: there

is no restraint to the LORD to save by many or by few," and v. 10, "The LORD hath delivered them into our hand."

If Saul had been animated by the faith of Jonathan, he would not have disobeyed the Lord at Gilgal (xiii. 8—18) and in the matter of Amalek (xv. 19).

The miraculous success of Jonathan, the son of Saul, in the present enterprise, is like a practical condemnation of Saul his father. It shows how great would have been Saul's prosperity if he had trusted in God and obeyed Him, instead of looking to carnal ends, and being away by his own will.

2. pomegranate tree] Rather, the pomegranate-tree: a well-known one. On the pomegranate-tree and its fruit, see *S. Ambrose*, Hex. iii. 13; *S. Jerome* in Jovinian. lib. i.; and *A Lapide* here, and on Canticles iv. 8. 13.

— Migron] N. of Gilgal.

— six hundred men] His forces had not increased since he came to Gibeah, as might have been expected: see xiii. 15.

3. Ahiah] Supposed by some to be the same as Ahimelech, mentioned as the priest in xxi. 1, and son of Ahitub (the elder brother of Ichabod, the son of Phinehas, the son of Eli, "the Lord's priest in Shiloh"), in xxii. 9. 11, which is possible: Ahiah (brother or friend of Jehovah) may be another name of Ahimelech (brother or friend of the king). But it is more probable that Ahiah died without offspring, and that Ahimelech (as his brother) succeeded in his place.

— wearing an ephod] Rather, wearing *the* ephod; i. e., the high priest's ephod, with the Urim and Thummim: see on ii. 28.

Saul had with him the external ordinances of religion, but they did not profit him, because he was unfaithful and disobedient to God.

There is a solemn sound in the words "the Lord's priest in Shiloh:" the history of the captivity of the Ark, which had been at Shiloh, and the death of Hophni and Phinehas, the priests who had ministered there, and of Eli himself, the High Priest and Judge, and the destruction of Shiloh, were terrible warnings to Saul, that no religious or political privileges are of any benefit, without a sanctified heart, and an obedient will: see above on iv. 4, 5.

How full of encouragement, on the other hand, are the historical associations of Gilgal, with its records of God's wonderful workings for Israel, by the hand of His faithful servant Joshua!

Yet there, even at Gilgal, Saul disobeyed God.

4. Bozez] shining (Gesen. 108).

— Seneh] Perhaps a tooth, or it may be connected with *saneh*, to lift up, or to sharpen (Gesen. 591).

of the one *was* situate northward over against Michmash, and the other southward over against Gibeah. ⁶ And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD 'to save by many or by few. ⁷ And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I *am* with thee according to thy heart. ⁸ Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them. ⁹ If they say thus unto us, † Tarry until we come to you; then we will stand still in our place, and will not go up unto them. ¹⁰ But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and ⁵ *this shall be* a sign unto us.

¹¹ And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. ¹² And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel. ¹³ And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. ¹⁴ And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were || an half acre of land, *which* a yoke of oxen might plow.

¹⁵ And ^h there was trembling in the host, in the field, and among all the people: the garrison, and ⁱ the spoilers, they also trembled, and the earth quaked: so it was † ^k a very great trembling.

¹⁶ And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they ^l went on beating down *one another*. ¹⁷ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were not there*. ¹⁸ And Saul said unto Ahiah, Bring hither the ark of God. For the

† Judg. 7. 4, 7.
‡ Chron. 14. 11.

† Heb. *Be emil*.

g See Gen. 24. 14.
Judg. 7. 11.

† Or, *half a furrow of an acre of land*.
Judg. 7. 21.

h 2 Kings 7. 7.
Job 18. 11.
i ch. 13. 17.

† Heb. *a trembling of God*.
k Gen. 35. 5.

l ver. 20.

On these two rocks, probably in *Wady Suweinit*, leading from Geba to Michmash, see Robinson, ii. 116: "In the valley are two hills of a conical or rather a spherical form, having steep rocky sides; one of these rocks is toward *Jeba* (Geba), the other toward *Mukmas* (Michmash)."

These seem to be the two rocks mentioned here.

5. *Michmash*] Nine miles from Jerusalem (*Euseb.*), to the north of it; now *Mukmas*: see Robinson, ii. 113—116.

6. *Come, and let us go over*] O divine power of faith, which makes a man more than men! The question is not what Jonathan can do, but what God can do, whose power is not in the means, but in Himself. There is no restraint in the Lord to save by many or by few. O admirable faith in Jonathan, whom neither the steepness of the rocks, nor multitude of enemies, can dissuade from such an assault! (*Bp. Hall*.)

11. *the Hebrews*] They will not call them by their more sacred name—the men of *Israel*: cp. v. 21.

12. *we will shew you a thing*] Literally, *we will make you know a word*; we will tell you something.

— *the LORD hath delivered them*] Jonathan shows extraordinary faith in the choice of the sign, and in obedience to it, and relies wholly on the Lord—a striking contrast to Saul.

14. *acre*] Rather, *furrow* (*Gesen.* 496).

— *of land, which a yoke of oxen might plow*] These words are a rendering of the Hebrew *tsomad*, which properly signifies a pair, or couple (from *tsamad*, to bind), and thence is applied to express the quantity of land which a yoke of oxen could plough in a day: cp. *jugum, jugerum* (*Gesen.* 712).

15. *trembling in the host*] A panic sent by God. For other instances, see 2 Sam. v. 24. 2 Kings vii. 6; xix. 7.

18. *Bring hither the ark*] This is the meaning of the text as it stands in the extant Hebrew MSS., and in the *Vulg.*, *Syriac*, *Arabic*, and *Chaldee Targum*. But the *Septuagint* has, "Bring hither the *ephod*," which is supposed by some to be the preferable reading; so Stanley, Lectures, p. 19, who calls the reading of the Hebrew MSS. "an obvious mistake."

But it is not probable that, if the word *ephod* had been in the original text, it would have been changed by the copyists into *ark*; on the other hand, a transcriber might suppose it to be improbable that the ark should have been brought from Kirjath-jearim, and be now with Saul (vii. 2), and he might therefore be induced to substitute *ephod* here.

The presence of the *Ark* is very significant and instructive (see on v. 3). Although Saul had the High Priest, the Urim, and the Ark with him; yet they were of no avail, because he lacked the essential requisites for making them profitable. He lacked *faith* in Him whose ordinances the Ark and the Priesthood were: compare the case of the army of Israel, above, iv. 3—11.

On the other hand, Jonathan, Saul's son, having faith in God, was achieving at this time, almost single-handed, a great victory over the enemies of Israel: see on v. 1.

Saul is a specimen of that class of persons who show a certain reverence and zeal for the *outward forms* of religion, and even a superstitious reliance on them, but are not careful to cherish the *inner spirit* of vital religion, without which all outward forms and ordinances, even though instituted by God Himself, are mere "sounding brass and a tinkling cymbal:" cp. 1 Cor. xiii. 12; below, v. 24, and xv. 21.

m Num. 27. 21.
j Or, tumult.

† Heb. were cried
together.
n Judg. 7. 22.
2 Chron. 20. 23.

o ch. 13. 6.

p Ex. 14. 30.
Ps. 44. 6. 7.
Hos. 1. 7.
q ch. 13. 5.

r Josh. 6. 26.

s Deut. 9. 28.
Matt. 3. 5.
t Ex. 3. 8.
Num. 15. 27.
Matt. 3. 4.

i Or, weary.

ark of God was at that time with the children of Israel. ¹⁹ And it came to pass, while Saul ^m talked unto the priest, that the || noise that *was* in the host of the Philistines went on and increased : and Saul said unto the priest, Withdraw thine hand. ²⁰ And Saul and all the people that *were* with him [†] assembled themselves, and they came to the battle : and, behold, ^a every man's sword was against his fellow, *and there was a very great discomfiture.* ²¹ Moreover the Hebrews *that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.* ²² Likewise all the men of Israel which ^o had hid themselves in mount Ephraim, *when they heard that the Philistines fled, even they also followed hard after them in the battle.* ²³ ^p So the LORD saved Israel that day : and the battle passed over ^q unto Beth-aven.

²⁴ And the men of Israel were distressed that day : for Saul had ^r adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food. ²⁵ ^s And all *they* of the land came to a wood ; and there was ^t honey upon the ground. ²⁶ And when the people were come into the wood, behold, the honey dropped ; but no man put his hand to his mouth : for the people feared the oath. ²⁷ But Jonathan heard not when his father charged the people with the oath : wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth ; and his eyes were enlightened. ²⁸ Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were || faint. ²⁹ Then said Jonathan, My father hath troubled the land : see, I pray you, how mine eyes have been

19. *while Saul talked unto the priest*] Either with a view of bringing forth the Ark to lead the people onward to the battle, or that he might inquire of God by Urim and Thummim before the Ark.

— *Withdraw thine hand*] i. e. let alone. There is no more need of inquiry or of prayer : let us go at once to the battle. There seems to have been an indifference and contempt on Saul's part for prayer and for a knowledge of God's will (cp. v. 36). He thought *first of himself*, and God was in the second place. "The neglect of prayer" (says Bp. Andrewes, v. 323) "was the beginning of Saul's fall, as all the Fathers interpret that place, where it is said that Saul commanded the priest to withdraw his hand from the Ark." See also Bp. Andrewes, v. 345 : "There are some, who with Saul will call for the Ark, and will presently cry, 'Away with it !' that is, will begin their prayers and will break them off in the midst on any occasion." See also *Ibid.* ii. 11.

Saul will consult the Ark : hypocrites, when they have leisure, will perhaps be holy. But when the tumult was aroused, Saul's piety decreased. "Withdraw thine hand," he said. The Ark must give place to arms. Worldly minds regard holy duties no farther than they stand with their own carnal purposes. Saul, who would before wilfully sacrifice ere he fought (xiii. 9), will now, in the other extreme, fight in a wilful indecision (Bp. Hall).

The courage of Jonathan had already achieved the victory, while Saul was talking about what was to be done : so much more successful was the faith and obedience of the son, than the worldly policy and formal indifference of the father.

20. *every man's sword was against his fellow*] As was the case with the Midianites when attacked by Gideon (Judg. vii. 22). Thus God showed His Divine power and favour to Israel, and mercifully still strove with Saul in order to bring him back to obedience.

21. *the Hebrews*] As distinct from the men of Israel, with whom they are contrasted here : cp. v. 11, and vv. 22, 23.

23. *the LORD saved Israel*] As Jonathan had said the Lord would do (vv. 6. 12).

— *Beth-aven*] East of Michmash. The Israelites attacked the Philistines from the south, and scattered them toward Beth-aven on the east, and to Ajalon on the west (v. 31).

24. *the men of Israel were distressed*] A consequence of Saul's rashness. Even his prudence failed him, by which he had been before distinguished (x. 16 ; xi. 13), when he said piously, "The Lord hath wrought salvation in Israel." Blindness and infatuation are fruits of disobedience to God, Who takes His grace from those who forsake Him and rely on themselves.

— *Saul had adjured the people*] Another specimen of Saul's hot, hasty, and headstrong wilfulness and imperiousness, joined to a show of zeal for the outward forms of religion : see v. 18.

Here was an instance of that *will-worship* which is characteristic of Saul. To eat no food all day was harder than to attend for a short time on the Ark. But Saul chose the one and neglected the other (see v. 19). Bp. Hall observes : "The voluntary, self-imposed services of hypocrites are many times harder and more painful than the religious duties enjoined by Almighty God. But these acts of will-worship are sweetened to them by self-love ; and so they are ensnared and enslaved by the Evil One—as Saul was."

— *that I may be avenged on mine enemies*] Observe his egotism. He does not call them the enemies of the Lord, but he says, "that I may be avenged on mine enemies ;" and he speaks in this self-confident tone even after that the Lord had just marvellously interfered to save Israel (see v. 23). Thus he abused God's goodness, and made it an occasion for sin. Here is a symptom of that self-love and vain-glory which was his ruin.

25. *honey*] Wild honey, abundant in Canaan, "a land flowing with milk and honey." Bochart, Hieroz. II. iv. 12. Cp. Exod. iii. 8. Num. xiii. 27. Judg. xiv. 8. Matt. iii. 4.

27. *Jonathan heard not*] And was not therefore bound by his father's oath : and consequently could not be said to have transgressed it.

— *put forth the end of the rod*] In the eagerness of the pursuit he would not stop to do more.

enlightened, because I tasted a little of this honey. ³⁰ How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

³¹ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. ³² And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood. ³³ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have || transgressed: roll a great stone unto me this day. ³⁴ And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox † with him that night, and slew *them* there. ³⁵ And Saul * built an altar unto the LORD: † the same was the first altar that he built unto the LORD.

u Lev. 2. 17.
& 7. 26.
& 17. 10.
& 19. 26.
Deut. 12. 16,
23, 24.
| Or, dealt treacherously.

† Heb. in his hand.
x ch. 7. 17.
† Heb. that altar he began to build unto the LORD.

³⁶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. ³⁷ And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But † he answered him not that day.

y ch. 28. 6.

³⁸ And Saul said, * Draw ye near hither, all the † chief of the people: and know and see wherein this sin hath been this day. ³⁹ For, * as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him. ⁴⁰ Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

z Josh. 7. 14.
ch. 10. 19.
† Heb. corners.
Judg. 20. 2.
a 2 Sam. 12. 5.

⁴¹ Therefore Saul said unto the LORD God of Israel, || ^b Give a perfect lot. * And Saul and Jonathan were taken: but the people † escaped. ⁴² And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. ⁴³ Then Saul said to Jonathan, † Tell me what thou hast done. And Jonathan told him, and said, * I did but taste a little honey with the end of the rod that *was* in mine hand, and, lo, I must die. ⁴⁴ And Saul answered, † God do so and more also: * for thou shalt surely die, Jonathan. ⁴⁵ And the people said unto

| Or, shew the innocent.
b Prov. 16. 33.
Acts 1. 24.
c Josh. 7. 16.
ch. 10. 20, 21.
† Heb. went forth.
d Josh. 7. 19.

e ver. 27.

f Ruth 1. 17.

g ver. 39.

31. *Aijalon*] West of Michmash: see Josh. x. 12.

32. *the people flew upon the spoil—and—did eat them with the blood*] In the ravenous craving of their appetite, through faintness, they did not wait to dress it, but devoured it raw; another evil result of Saul's rashness. On the sin of eating the blood, see Gen. ix. 4. Lev. iii. 17.

Thus Saul's rash oath brought the people under the curse of God, who said, "Whatsoever soul eateth any manner of blood, shall be cut off from his people" (Lev. vii. 26; xvii. 10; xix. 26).

33. *roll a great stone unto me*] In order that I may slay the cattle thereon, and sever the flesh from the blood, and pour out the blood on the ground, so that ye may not eat thereof.

34. *there*] on the stone (*Josephus*, vi. 6. 4).

35. *the same was the first altar that he built*] Literally, *this same he began to build an altar to the LORD*. It was a thank-offering to God for the victory. It seems to be implied that though he had reigned three years, and had been enabled by God to gain many victories, yet he had not made any such acknowledgments of gratitude to God for his successes, and that he had neglected the credit of them to himself.

36. *Let us go down*] He did not inquire of the Lord whether

he should do so; and he is, therefore, checked by the priest (v. 37), and is restrained from executing his purpose by reason of his rash vow.

37. *he answered him not*] God made no reply to his inquiry by Urim and Thummim, and thus gave him a foretaste of the bitterness of that desertion which he afterwards felt more deeply (xxviii. 6. 15).

38. *see wherein this sin*] which Saul infers from God's silence. The sin, however, was not in Jonathan, but (what Saul little thought) in himself. And this was brought to light by God's silence, and by the lots which called forth Jonathan, to be condemned unjustly by his father, but to be honourably acquitted by the people, as not having been conscious of Saul's oath (see v. 27), and, therefore, not having broken it; and as having wrought with God, and "wrought salvation in Israel" (v. 45).

41. *Give a perfect lot*] The word *lot* is not in the original: the sense is, "O Lord, grant us perfectness—integrity. Reveal Thy will to us. Give the truth" (*Gesen.* 267). Cp. *Sept.* and *Vulg.* here. The original word *tamim* (perfect) is used here in a neuter sense, as in Josh. xxiv. 14. Judg. ix. 16. 19.

44. *thou shalt surely die, Jonathan*] He is swayed more

h 2 Sam. 14. 11.
i Kings 1. 52.
Luke 21. 18.

Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: ^bas the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. ⁴⁶ Then Saul went up from following the Philistines: and the Philistines went to their own place.

i ch. 11. 11.

k 2 Sam. 10. 6.

l Or, wrought mightily.
i ch. 15. 3, 7.

⁴⁷ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of ¹Ammon, and against Edom, and against the kings of ^kZobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*. ⁴⁸ And he || gathered an host, and ¹smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

m ch. 31. 2.
i Chron. 8. 33.

⁴⁹ Now ^mthe sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters *were these*; the name of the firstborn Merab, and the name of the younger Michal: ⁵⁰ And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* [†]Abner, the son of Ner, Saul's uncle. ⁵¹ ^a And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

† Heb. Abner.
n ch. 9. 1.

o ch. 8. 11.

a ch. 9. 16.

⁵² And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, ^ohe took him unto him.

b Ex. 17. 8, 14.
Num. 24. 20.
Deut. 25. 17, 18, 19.
c Lev. 27. 28, 29.
Josh. 6. 17, 21.

XV. ¹ Samuel also said unto Saul, ^aThe LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. ² Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, ^bhow he laid *wait* for him in the way, when he came up from Egypt. ³ Now go and smite Amalek, and ^cutterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

l Or, fought.
d Num. 24. 21.
Judg. 1. 16. & 4. 11.

⁴ And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. ⁵ And Saul came to a city of Amalek, and ||laid wait in the valley. ⁶ And Saul said unto ^dthe

by wilfulness, self-love, and formalism, than by piety and natural affection.

^{45. the people rescued Jonathan}] Observe the humiliation to which Saul is reduced by his disobedience, and by the consequent withdrawal of divine grace, and by his rashness and infatuation. The son is raised above the father, and the people above the king.

^{46. Then Saul went up}] and so the Philistines escaped: another result of Saul's sin.

^{47. Saul took the kingdom}] took it into his own hands. There seems to be something of disapprobation in this expression, as if Saul took it as his own, rather than received it from God, working by the faith and courage of Jonathan his son.

^{51. Ner—was the son of Abiel}] as Kish also was (ix. 1). *Josephus*, vi. 6. 6.

^{52. sore war against the Philistines all the days of Saul}] Very different had been the state of things when Samuel ruled Israel. Then "the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the Lord was against the Philistines all the days of Samuel."

— *he took him*] As Samuel had foretold (viii. 11. 16), "He will take your sons, and appoint them for himself. He will take your goodliest young men, and put them to his work." Saul was himself distinguished by physical strength, and relied on outward means, and forsook God in the end, and perished miserably. And the people, who looked for protection to an arm of flesh rather than to God who was their King, were punished by that instrument—Saul—which they had chosen for themselves, in order that they might be saved by it.

CH. XV. 1. *hearken thou unto the voice of the words of the LORD*] This was Saul's second trial. Before he had been commanded by *Samuel*, the Prophet of the Lord, to do nothing, but

to tarry till Samuel came to Gilgal. He had failed in that trial; and had received one solemn warning of God's anger for his disobedience (see x. 8; xiii. 8—14).

But now he receives an express order from *God Himself*, commanding him to perform a certain act: "Hearken thou unto the voice of the LORD."

^{2. I remember that which Amalek did to Israel}] God does not forget sins; rather, "He writes them with a pen of iron and point of a diamond" (Jer. xvii. 1). It is not in the power of Time to raise out the arrears of God (*Bp. Hall*). Cp. 2 Sam. xxi. 1, which narrates the punishment inflicted after Saul's death, for Saul's sin.

God had already declared by Balaam that His wrath was hanging over Amalek: see Num. xxiv. 20.

Although God does not immediately punish sins, but spares the guilty for a time, in order that they may repent; yet if they do not repent, He then inflicts punishment. See above, on Gen. xv. 16, "the iniquity of the Amorites is not yet full." God has "a book of remembrance written before Him;" and if men and nations do not repent, their former sins rise up in judgment against them: see Matt. xviii. 33, 34; xxiii. 34, 35. Luke xi. 51; and *Waterland*, Scr. Vindicated, p. 142.

^{3. Now go and smite Amalek}] It pleased God to set a brand of infamy on the Amalekites, on account of their inhumanity, treachery, and impiety, and to take the most exemplary vengeance of them, in order to create the utmost abhorrence of such practices in the eyes of all men (*Waterland*).

— *infant and suckling*] See above on Num. xxxi. 17. Josh. vi. 17. 21.

^{4. Telaim}] Perhaps the same as Telem in Josh. xv. 24, on the eastern verge of the south country of Judah. Cp. *Pfeiffer*, 197.

^{5. a city of Amalek}] The principal city of that people.

Kenites, *Go, depart, get you down from among the Amalekites, lest I destroy you with them: for 'ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. ⁷ And Saul smote the Amalekites from ^aHavilah until thou comest to ¹Shur, that is over against Egypt. ⁸ And ^ahe took Agag the king of the Amalekites alive, and ¹utterly destroyed all the people with the edge of the sword. ⁹ But Saul and the people ^mspared Agag, and the best of the sheep, and of the oxen, and || of the fatlings, and the lambs and all *that was good*, and would not utterly destroy them: but every thing *that was vile* and refuse, that they destroyed utterly.

¹⁰ Then came the word of the LORD unto Samuel, saying, ¹¹ "It repenteth me that I have set up Saul to be king: for he is ^oturned back from following me, ^pand hath not performed my commandments. And it ^agrieved Samuel; and he cried unto the LORD all night. ¹² And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ^rCarmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

¹³ And Samuel came to Saul: and Saul said unto him, ^rBlessed be thou of the LORD: I have performed the commandment of the LORD. ¹⁴ And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? ¹⁵ And Saul said, They have brought them from the Amalekites: ^rfor the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

e Gen. 18. 25.
f Ex. 18. 10, 19.
Num. 10. 29, 32.

g ch. 14. 48.
h Gen. 2. 11.
i Gen. 16. 7.
k See 1 Kings 20.
l See ch. 30. 1.
m ver. 3. 15.

o Or, of the second sort.

n ver. 35.
Gen. 6. 6, 7.
o Sam. 24. 16.
p Josh. 22. 16.
1 Kings 9. 6.
q ver. 13. 13.
r ver. 3. 9.
s ver. 35.
ch. 16. 1.
t Josh. 15. 55.

u Gen. 14. 19.
Judg. 17. 2.
Ruth 3. 10.

t ver. 9. 21.
Gen. 3. 12.
Prov. 28. 13.

6. *Kenites*] On the contrast between the Kenites and Amalekites, see on Num. xxiv. 21.

7. *Havilah—to Shur*] See Gen. xvi. 7; xxv. 18: Exod. xv. 22.

8. *Agag*] The official title of the kings of Amalek: see Num. xxiv. 7.

9. *Saul and the people spared Agag*] Thus disobeying the command of God (v. 8), and being swayed by his own private fancy, and by what he supposed to be his own personal interest (*Josephus*, vi. 7. 2). But thereby he lost his kingdom (v. 28).

— *the best of the sheep*] As spoil for himself.

— *fatlings*] Heb. *mishenim*: properly, those which were brought forth at the second birth, which were considered the best (*Kimchi, Röddiger, Kail*).

— *the lambs*] Heb. *carim*: properly, *fat-lambs*. Cp. Deut. xxiii. 14. *Gesen.* 412.

10. *came the word of the LORD*] The command came directly from God (see v. 1), so did the condemnation for disobedience to it.

11. *It repenteth me*] God does not feel the pain of remorse (says *S. Augustine* in Pa. cxxxi.); nor is He ever deceived, so as to desire to correct anything in which He has erred. But, as a man desires to make a change when he repents, so when God is said in Scripture to repent, we may expect a change from Him. He changed Saul's kingdom, when it is said that He repented of making him king. Cp. *Tertullian* c. Marcion. ii. 249. *Theodoret*, Qu. 32. But God's repentance is not like ours: for He is not a man that He should repent, i. e., as man repents: see below, v. 29, where it is said, "The Strength of Israel will not lie nor repent," and Num. xxiii. 19, "God is not a man that He should lie, neither the son of man that He should repent:" and cp. above, Gen. vi. 6.

When God changes His doings by His unchangeable counsel, then by reason of the change of His doing, and not of His design, He is said to repent. *S. Augustine*, who thus speaks (*Confess.* i. 4) in his address to God,—"Amas nec æstuas; zelas et securus es; *pœnitet te*, et non doles; opera mutas, et non mutas consilium."

— *he cried unto the LORD all night*] in prayer for Saul (*Joseph.* vi. 7. 4).

So tender-hearted was Samuel towards the sinner, while he condemned his sin: see xii. 23; below, v. 35. Samuel was like Moses in this respect also. Exod. xxxii. 25—29. 31, 32. Cp. below, v. 35, and xvi. 1.

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12. *Carmel*] Not Mount Carmel; but Carmel in the hill-country of Judah, S.E. of Hebron, now *Karmul*: see xxvii. 3, and Josh. xv. 55.

— *a place*] Literally, a *hand*, a *monument*. Cp. 2 Sam. xviii. 18. So well satisfied was Saul with his own conduct, that he proceeded to commemorate his recent action by a memorial or trophy (*Jeromianster*).

13. *Saul said unto him, Blessed be thou of the LORD*] Saul is well satisfied with himself; and in a tone of self-complacency comes forward to boast his own obedience at a time when God was angry with him for disobedience. Here is a proof that a man may be blinded by his own self-will, and that he may imagine that his own way is right, while it is leading him to the gate of death (Prov. xiv. 12; xvi. 25). It is not enough for a man to be approved by his own conscience; but it is necessary to regulate the conscience by God's Will and Word: see below on Acts xxvi. 9, and on 1 Tim. i. 13; and *Bp. Sanderson*, Sermon on Rom. xiv. 23, vol. ii. p. 122. The only safety for man is in obedience to God.

— *I have performed the commandment of the LORD*] When a man boasts of holiness, it is a sure sign that he is unholy.

14. *this bleating of the sheep*] which God commanded thee to destroy.

15. *the people*] Saul lays the blame on the people, whom, as king, he ought to have restrained; as Adam laid the blame on Eve, and Eve on the serpent.

— *to sacrifice unto the LORD thy God*] He pleads a *good intention*; as if evil might be done in order that good may come! See Rom. iii. 8, and the excellent remarks of *Bp. Sanderson*, in his Lectures on Conscience, Lect. ii. § 13, where he comments on this case of Saul, and exposes the futility of the pretence that *good intention* is a right rule of conscience, and a safe guide of conduct.

Probably Saul saved the cattle in order in part to enrich himself; and this plea of religion was a mere mask for covetousness. "Saul" (says *Bp. Sanderson* on 1 Pet. ii. 16, vol. iii. 291) "spared Agag and the fatter cattle, contrary to the Lord's express command, and the offering of sacrifice must be the cloak. Jezebel murdereth Naboth, and the punishment of blasphemy must be the cloak." Men do not set themselves "*colere virtutes, sed colorare vitia*" (*S. Bernard*).

Samuel does not now pause to expose the hollowness of this plea; but proceeds to pronounce sentence on him for disobedience.

F

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

u ch. 9. 21.

17 And Samuel said, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?" 18 And the LORD sent thee on a journey, and said, Go and utterly

† Heb. they consume them.

destroy the sinners the Amalekites, and fight against them until † they be consumed. 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 20 And Saul said unto Samuel, Yea, "I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 "But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. 22 And Samuel said,

x ver. 13.

y ver. 15.

"Hath the LORD as great delight in burnt offerings and sacrifices,

As in obeying the voice of the LORD?

Behold, "to obey is better than sacrifice,

And to hearken than the fat of rams.

z Ps. 50. 8, 9.
Prov. 21. 3.
Isa. 1. 11, 12, 13,
16, 17.
Jer. 7. 22, 23.
Mic. 6. 6, 7, 8.
Heb. 10. 6, 7, 8, 9.
a Eccles. 5. 1.
Hos. 6. 6.
Matt. 5. 24.
z 9. 13.
z 12. 7.
Mark 12. 33.
† Heb. divination.
Deut. 18. 10.
b ch. 13. 14.

23 For rebellion is as the sin of † witchcraft,

And stubbornness is as iniquity and idolatry

Because thou hast rejected the word of the LORD,

He hath also rejected thee from being king.

c See 2 Sam. 12, 13.

d Ex. 23. 2.
Prov. 29. 25.
Isa. 51. 12, 13.

24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I "feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26 And Samuel said unto Saul, I will not return with thee:

e See ch. 2. 30.

"For thou hast rejected the word of the LORD,

And the LORD hath rejected thee from being king over Israel.

16. *Stay*] Saul was going away as if nothing was amiss; or perhaps he was exasperated by Samuel's rebuke; but the prophet detains him, in order that he may hear his condemnation from God—"I will tell thee what the LORD hath said to me this night."

17. *When thou wast little in thine own sight*] Then thou wast great in the sight of God; but now thou art great in thine own eyes, and art little in His sight. Observe the contrast between Saul and Paul. Saul of Gibeath lost an earthly kingdom by pride, but Saul of Tarsus gained a heavenly kingdom by humility. "I am the least of the Apostles, that am not meet to be called an Apostle" (1 Cor. xv. 10). The name *Paulus*, which he received, proclaimed his littleness in his own sight: see below, notes on Acts ix. 21, and on xiii. 9.

21. *thy God*] *thy* God; as if he had been showing honour to Samuel, as well as God, when he was disobeying both!

— *in Gilgal*] The place consecrated by Joshua, as a memorial of his faith and obedience. How different was his temper and conduct from that of Saul!

22. *And Samuel said*] We behold here the holy seer coming forward as the interpreter of God's will. There is a poetical rhythm in the original, which gives it the tone of a Divine oracle uttered by the Spirit of God, imparting to it an awful solemnity, and making it sink deep in the memory of the hearers in all generations.

— *burnt offerings*] In which men offer the flesh of irrational animals; these are not to be put in comparison with that sacrifice which man offers of himself; God required of Saul the latter, and without it the former were an abomination (Prov. xv. 8). Cp. Isa. i. 11, 12—16; lvi. 3. Jer. vii. 21—23. Micah vi. 6—8. Rom. xii. 1. 1 Pet. ii. 5. Mark xii. 33. "Per victimas aliena caro, per obedientiam voluntas propria, mactatur" (*S. Gregory, Moral. xxxv. 10*). "Deum citius placat quando gladio precepti se immolat" (*S. Bernard de Ordine Vitæ*).

44

Here was a foreshadowing of the spiritual worship of the Gospel, when burnt-offerings would cease. *S. Iren. c. Hæc. iv. 32*, "Docet eas Samuel, quoniam obauditionem vult Deus, quæ servat eos [magis] quam sacrificia et holocausta; et Novum simul prophetans Testamentum."

23. *rebellion—witchcraft, And stubbornness is as—idolatry*] Literally, according to the order of the words in the original,—"for as the sin of witchcraft is rebellion:" the emphatic word *rebellion* is reserved for the last place in the sentence; and so in the next clause, and (as) *teraphim* (is) *stubbornness*. Concerning *teraphim*, images used for consultation, see Gen. xxxi. 19; below, xix. 13.

The principle of this solemn sentence of Samuel is, that the man who disobeys God, is virtually guilty of consulting familiar spirits, and of resorting to sorcery, instead of obeying God's will as revealed in His Word; and that he is guilty of setting up idols in his own heart in the place of God, and in opposition to Him. He who disobeys God, is chargeable with infidelity and idolatry. Saul had been chosen out of all the tribes of Israel by the Lord to be king; and by disobeying the word of the Lord, he, the king of Israel, the chosen servant of Jehovah, had been guilty of apostasy from Him, and had consulted the familiar spirit of his own carnal wilfulness, and had bowed down before the idols which he had made for himself.

This saying of Samuel came literally true in Saul's case. Through disobedience he was forsaken of God, and became a prey to the Evil Spirit; and was led on in time to resort to *witchcraft* (xxviii. 7), and perhaps to consult *teraphim*: see below on xix. 13. Here is a solemn warning for these latter days.

24. *I have sinned*] These were not the words of sincere repentance: see v. 30.

— *I feared the people*] Thou shalt not follow a multitude to do evil (Exod. xxiii. 2). And as king he ought to have restrained the people from doing it.

26. *the LORD hath rejected thee*] See above, xiii. 14.

²⁷ And as Samuel turned about to go away, 'he laid hold upon the skirt of his mantle, and it rent. ²⁸ And Samuel said unto him,

'The LORD hath rent the kingdom of Israel from thee this day, And hath given it to a neighbour of thine, *that is better than thou.*

²⁹ And also the || Strength of Israel ^b will not lie nor repent : For he is not a man, that he should repent.

³⁰ Then he said, I have sinned : yet 'honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. ³¹ So Samuel turned again after Saul ; and Saul worshipped the LORD.

³² Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. ³³ And Samuel said,

'As thy sword hath made women childless,

So shall thy mother be childless among women.

And Samuel hewed Agag in pieces before the LORD in Gilgal.

³⁴ Then Samuel went to Ramah ; and Saul went up to his house to 'Gibeah of Saul. ³⁵ And ^m Samuel came no more to see Saul until the day of his death : nevertheless Samuel ⁿ mourned for Saul : and the LORD ^o repented that he had made Saul king over Israel.

XVI. ¹ And the LORD said unto Samuel, 'How long wilt thou mourn for Saul, seeing ^b I have rejected him from reigning over Israel ? 'fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite : for ^d I have provided me a king among his sons. ² And Samuel said, How can I go ? if Saul hear it,

^{28.} *The LORD hath rent the kingdom of Israel from thee this day, And hath given it to a neighbour of thine, that is better than thou*] Compare the words of Ahijah the prophet to Jeroboam, 1 Kings xi. 30, 31.

In this rending of the mantle, and the words of Samuel pronouncing sentence of the disruption of the kingdom of Saul for unbelief and disobedience, and for carnal wilfulness and obstinacy, and in the transfer of the kingdom to David, the ancestor and type of Christ, the ancient Fathers saw a prophetic figure of the removal of God's kingdom from the literal Israel, the Jew, for stubbornness and unbelief, and of the transfer of it to the seed of David, who believe in Christ : see *S. Augustine* de Civ. Dei xvii. 7, "Populi Israel personam figuratè gerebat homo iste (Saul) ; qui populus regnum fuerat amissurus, Christo Jesu Domino nostro per Novum Testamentum non carnaliter sed spiritualiter regnatura."

The histories of Samuel and David acquire a new interest for us Christians, when we see in the former a picture of those sins for which the literal Israel has been cast off by God, and in the latter an image of those graces, by which alone we can hope to be partakers of His kingdom in Christ.

^{29.} *the Strength of Israel*] or, *the Glory of Israel*. The Hebrew *netsah* signifies what is bright and shines continually, and therefore what may be relied upon—as the sun and stars. (*Gesen.* 562.) Cp. James i. 17, "The Father of lights, with whom is no variableness, neither shadow of turning."

^{30.} *I have sinned*] This was a confession of the lips, not of the heart. This is evident from what follows, and from Samuel's answer, as compared with that of Nathan to David, who uttered the same words, but with a different spirit (2 Sam. xii. 13).

— *honour me now—before the elders of my people*] Saul's repentance was not genuine repentance : he did not sorrow for his sin, as offensive to God, but as prejudicial to himself : his was not "dolor admissi," but "dolor amissi," sorrow for his punishment, not for his sin ; it corresponded to the description of worldly sorrow as described by St. Paul (see below, on 2 Cor. vii. 10) ; and while he was asking for pardon, he was all the while thinking of himself, and of the appearance he would make in the eyes of the people. He did not seek for God's honour and glory, but for his own. If Saul had been really penitent, he would have prayed to be humbled, rather than to be honoured (*S. Gregory*).

"Many men who pass so little (i.e. care so little) for their consciences, yet stand so much upon their credit ; as Saul, who using no diligence to regain the favour of God, was yet very solicitous that his honour might be preserved in the opinion of the people" (*Bp. Sanderson*, ii. 321).

^{31.} *Samuel turned again after Saul*] Samuel had said nothing in anger, but had spoken the truth in love, and was willing to cherish the weakest tendencies of Saul toward repentance : see above, on xiii. 15 ; and below, God's speech concerning Ahab, 1 Kings xxi. 29.

^{32.} *delicately*] or *joyfully* ; the Hebrew *ma-adannoth* is from *adan*, to live softly, voluptuously (*Gesen.* 491. 509).

^{33.} *Samuel hewed Agag in pieces*] He commanded it to be done by the public executioner of justice : cp. *Josephus*, vi. 7. 5. Cp. Matt. xxvii. 26. John xix. 1, and iv. 1, 2. He did it before the Lord, that is, in execution of the Divine justice for Agag's sins ; so Phinehas slew Zimri and Cozbi (Num. xxv. 8—15), and Elijah slew the prophets of Baal (1 Kings xviii. 40). Samuel was a Judge of Israel, as well as a Prophet (see above, vii. 15) ; and in Saul's default, the charge of executing God's will (v. 8) devolved on him in his public capacity. Samuel's act was not one of personal revenge, but of official obedience.

^{35.} *of his death*] Of his own death. On this mode of expression see *Bp. Pearson*, Art. iii., p. 174.

— *Samuel mourned for Saul*] As for one dead, while still alive : cp. xv. 11 ; and xvi. 1. Here is a proof that Samuel was free from all personal considerations for himself in his prophetic denunciations against Saul. He mourned for the king, whose appointment to the throne was a disparagement of himself.

Samuel mourned for Saul, but we do not hear that Saul mourned for himself.

CH. XVI. 1. *I have rejected him*] Saul, the persecutor of David, was rejected, and David, who was persecuted, was made king in his place ; so the literal Israel (the Jew), who persecuted the spiritual Israel (the Christian), has been rejected by God, and the Christian has received the kingdom in his room. *S. Aug.* de Civ. Dei xvii. 7.

— *Beth-lehemite*] of Bethlehem ; the future birth-place of Christ, the King of Israel, of the seed of David.

— *I have provided me a king among his sons*] "Mediator Novi Testamenti Christus figurabatur in chrismate, quo unctus

† Heb. *in thine hand.*
e ch. 9. 12. & 20. 29.
f Ex. 4. 15.
g ch. 9. 16.

he will kill me. And the LORD said, Take an heifer † with thee, and say, 'I am come to sacrifice to the LORD. ³ And call Jesse to the sacrifice, and 'I will shew thee what thou shalt do: and ⁴thou shalt anoint unto me *him* whom I name unto thee.

h ch. 21. 1.
† Heb. *meeting.*
i 1 Kings 2. 13.
2 Kings 9. 22.
k Ex. 19. 10, 14.

⁴ And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town ^h trembled at his † coming, and said, 'Comest thou peaceably? ⁵ And he said, Peaceably: I am come to sacrifice unto the LORD: ^k sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. ⁶ And it came to pass, when they were come, that he looked on ⁱ Eliab, and ^m said, Surely the LORD's anointed *is* before him. ⁷ But the LORD said unto Samuel, Look not on ^a his countenance, or on the height of his stature; because I have refused him: ^o for *the LORD seeth* not as man seeth; for man ^p looketh on the † outward appearance, but the LORD looketh on the ^q heart. ⁸ Then Jesse called ^r Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. ⁹ Then Jesse made ^s Shammah to pass by. And he said, Neither hath the LORD chosen this. ¹⁰ Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. ¹¹ And Samuel said unto Jesse, Are here all *thy* children? And he said, 'There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, ^t Send and fetch him: for we will not sit † down till he come hither. ¹² And he sent, and brought him in. Now he *was* ^u ruddy, and withal † of a beautiful countenance, and goodly to look to. ^v And the LORD said, Arise, anoint him: for this is he. ¹³ Then Samuel took the horn of oil, and ^w anointed him in the midst of his brethren: and ^x the

l ch. 17. 13.
Called *Elihu*,
1 Chron. 27. 18.
m 1 Kings 12. 26.
n Ps. 147. 10, 11.
o Isa. 55. 8.
p 2 Cor. 10. 7.
† Heb. *eyes.*
q 1 Kings 8. 39.
1 Chron. 28. 9.
Ps. 7. 9.
Jer. 11. 20. & 17.
10. & 20. 12.
Acts 1. 24.
r ch. 17. 13.
s ch. 17. 13.
† *Shimeah*,
2 Sam. 13. 3.
Shimma,
1 Chron. 2. 13.

t ch. 17. 12.
u 2 Sam. 7. 8.
Ps. 78. 70.
† Heb. *round.*

x ch. 17. 42.
Cant. 5. 10.
† Heb. *fair of eyes.*
y So ch. 9. 17.
z ch. 10. 1.
Ps. 89. 20.

a See Num. 27. 18. Judg. 11. 29. & 13. 25. & 14. 6. ch. 10. 6, 10.

est David" (*S. Augustine* de Civ. Dei xvii. 6, 7). See above on xv. 28. (See v. 5).

2. *he will kill me*] A proof that Saul had not repented of his sin.

The Sacred Historian does not conceal from us that Samuel himself was afraid, but relates the fact: here is an evidence of veracity.

— *Take an heifer with thee, and say, I am come to sacrifice*] At this time, when the Ark was separated from the Tabernacle, there was no one fixed place for sacrifice; and Samuel, though only a Levite, being established as God's prophet, was authorized and commissioned by Him to offer sacrifice: cp. vii. 9. 16, 17; ix. 12.

There was no falsehood here; God willed that His prophet should be safe by means of the exercise of a function which Samuel was authorized and commissioned to perform at that time.

Samuel did as he was commanded by God, Who ordered him *κράναι μὲν ἑργον, εὐκρίν δὲ τὸ πρῶτον* (*Theodoret*).

3. *thou shalt anoint*] It was to be done *privately*, out of tenderness to Saul himself as well as to David. God would not provoke Saul to envy and jealousy by openly setting up any rival against him: but would give him time to repent; and though David was to succeed Saul in the kingdom, yet Saul might have reigned long and happily, if he had not obstinately resisted God's gracious dealings with him. But Saul would not repent, but became more froward and wilful in rebelling against God.

Saul resembled the Jewish Nation, which ought to have acquired in God's unction of Christ, Whose kingdom—like David's—came "not with observation," and they ought to have rejoiced in it; and those among the Jews were blessed, who did so. But the nation was envious of Christ, as Saul was of David, and rejected God's merciful overtures of grace in Christ.

The successive unctions of David—first among his brethren at Bethlehem, then as King at Hebron, and afterwards at Jerusalem—were figurative of the successive unctions of CHRIST, conceived by the Holy Ghost in the Virgin's womb, then anointed publicly at His Baptism, and finally set at God's

right hand as King of the universal Church, in the heavenly Jerusalem: see notes below, on 2 Sam. ii. 4.

4. *trembled at his coming*] They supposed that God's prophet was come to rebuke them for some sin. Probably they had heard of Samuel's denunciation of Saul, and of his execution of God's judgments on Agag, related in the foregoing chapter.

5. *sanctify yourselves*] See Exod. xix. 10. 22.

7. *Look not on—the height of his stature*] For the moral inference from this, see on ix. 2.

9. *Shammah*] Called Shimeah, 2 Sam. xiii. 3. Cp. 1 Chron. ii. 13.

11. *There remaineth yet the youngest*] Slighted by men, but beloved of God—such was Christ.

Such, also, was the younger brother, the Gentile World, despised by the elder, the Jew, but chosen of God, and anointed with the unction of the Holy Spirit in Christ: see *S. Hilary* in Ps. xcvi.

As to David's age, it is to be remembered, that at Saul's death and at his own accession to the throne of Judah, David was only thirty years of age (2 Sam. v. 4). It is probable, that he was about eighteen years old at this time: and that his conflict with Goliath took place when he was about twenty years old.

— *he keepeth the sheep*] In this respect also David was a type of the "Good Shepherd," Jesus Christ.

— *we will not sit down till he come*] To the feast that followed the sacrifice of the peace-offering. There is no comfortable participation in any sacrifice without the presence of the true David. We cannot sit down till He come.

13. *ruddy*] golden-haired, *ρῥύδιος* (*Sept.*); "rufus" (*Vulg.*). Cp. Gen. xxv. 25. *Gesen.* 14.

— *of a beautiful countenance*] Literally, beautiful as to his eyes: see xvii. 42. Cp. the description of Christ (Ps. xlv. 2. 8).

— *Arise, anoint him*] God acknowledged Samuel's act as His own act: "I have found David My servant—with My holy oil have I anointed him" (Ps. lxxxix. 20).

On the typical character of this act see *Angelomus* here, and note below, on 2 Sam. ii. 4.

Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

¹⁴ ^b But the Spirit of the LORD departed from Saul, and ^c an evil spirit from the LORD || troubled him. ¹⁵ And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. ¹⁶ Let our lord now command thy servants, *which are* ^d before thee, to seek out a man, *who is* a cunning player on an harp : and it shall come to pass, when the evil spirit from God is upon thee, that he shall ^e play with his hand, and thou shalt be well. ¹⁷ And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. ¹⁸ Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and ^f a mighty valiant man, and a man of war, and prudent in || matters, and a comely person, and ^g the LORD is with him. ¹⁹ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, ^h which is with the sheep. ²⁰ And Jesse ⁱ took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. ²¹ And David came to Saul, and ^k stood before him : and he loved him greatly ; and he became his armourbearer. ²² And Saul sent to Jesse, saying, Let David, I pray thee, stand before me ; for he hath found favour in my sight. ²³ And it came to pass, when ^l the evil spirit from God was upon Saul, that David took an harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.

XVII. ¹ Now the Philistines ^a gathered together their armies to battle, and were gathered together at ^b Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in || Ephes-dammim. ² And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and ^c set the battle in array against the Philistines. ³ And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and *there was* a valley between them. ⁴ And there went out a champion out of

13. *the Spirit of the LORD came upon*] Lit. *leapt upon* : *ἤλατο*, Sept. See *Gesen.* 709, and see above, x. 6 ; xi. 6, where the word is applied to Saul. Cp. Judg. xiv. 6. 19 ; xv. 14. The word is often rendered by *prosper* in our Version : see Deut. xxviii. 29. 1 Kings xxii. 12. Isa. liii. 10.

14. *an evil spirit from the LORD*] sent by the Lord ; it is never called "an evil spirit of the Lord." Cp. v. 15—23 ; xviii. 10.

Saul, who at first was humble and hid himself among the stuff, that he might not be king, is now transported with vanity. Satan takes vantage of his melancholic dejection, and turns this passion into frenzy. God will have even evil spirits work by means ; and He Himself works out His own purposes by the powers of darkness. Cp. *Bp. Hall* here.

— *troubled*] terrified him. The original word is from *daath*—to frighten by a sudden attack : see 1 Chron. xxi. 30. Ps. xviii. 5. Job iii. 5. Dan. viii. 17 (*Gesen.* 183). Saul became melancholy, gloomy, irritable, envious, suspicious, and distracted, as a man wandering about in the dark (*Abarbinol*, *Josephus*) ; like another Cain—another type of the Jews, who reject Christ : see Gen. iv. 15.

On the moral decline and downfall of Saul, see *Tertullian* c. Marcion. ii. 24 ; *Bp. Andrewes*, iv. 86—88.

16. *he shall play with his hand, and thou shalt be well*] David with his holy psalms soothed Saul, and is ever soothing the troubled spirit (cp. *Josephus*, vi. 8. 2. *S. Basil*, *Procem.* to the Psalms) ; a beautiful passage, translated by *Hooker*, V. xxxvii. 2 : "Let there be any grief or disease incident unto the soul of man, for which there is not in this treasure-house (the Psalms) a present comfortable remedy." This is done by the spiritual music of the Divine David in the Gospel.

We see music allied with prophecy in this book (x. 5), and in the history of Elisha (2 Kings iii. 16).

18. *a mighty valiant man*] As was proved by David's conflict with the lion and the bear : see xvii. 34.

21. *his armourbearer*] One of many. Joab had ten armour-bearers (2 Sam. xviii. 16)

23. *Saul was refreshed, and was well*] David played with his hand, and Saul was refreshed. So Jesus Christ, the true David, came to the literal Israel, which Saul represents (see xv. 29), and spoke sweet music to their ears, and cast out devils by his Word (see Ps. xlv. 2) ; and they who listened to that Divine Voice were refreshed and were well (see John v. 25) ; and when the Jewish Nation turns to Him, and receives that Voice into its heart by faith, then it will be "refreshed and be well."

CH. XVII. 1. *Shochoh*] about eleven miles s.w. of Jerusalem and of Bethlehem ; now *Shuweikeh*, in *Wady-es-Sumt*. Saul encamped on the north side, opposite the Philistines (*Robinson*, ii. 350. *Dr. Thomson*, p. 567. Cp. *Stanley's Lectures*, xxii. p. 54).

— *Ephes-dammim*] now *Damum*, a ruined village, four miles n.e. of *Shuweikeh*. *Azekah* is to the east of *Ephes-dammim*.

2. *the valley of Elah*] or of the *terebinth*. It is now called *Wady-es-Sumt*. The largest specimen of a terebinth which we saw in Palestine still stands in the vicinity. It took its ancient name (Elah) from the *terebinth*, just as now it takes its name (*es-Sumt*) from the *acacias* there (*Robinson*, ii. 350).

DAVID AND GOLIATH COMPARED WITH CHRIST AND SATAN.

4. *a champion*] Literally, *the middleman, the mediator* (*δ μεσότης*, cp. *Gesen.*, p. 115), "one who comes between," *δ μεσότης* (Sept. in v. 23 : such probably ought to be the reading for *δ μεσότης*), that is, the famous man who came between the two armies (see vv. 8—10), and challenged the host of Israel ; and who, as champion of the Philistines, asked that a man should be given him, so that by single combat he might decide the war between Philistia and Israel. Cp. *Pfeiffer*, *Dubia*, p. 199.

This word, "*the mediator*," applied to Goliath, the Philistine champion, is remarkable in connexion with the spiritual interpretation of this history, in which David, the shepherd, vanquishing Goliath in single combat, is a signal type of our

c 2 Sam. 21. 19.
d Josh. 11. 22.

† Heb. clothed.

‡ Or, gorget.

e 2 Sam. 21. 19.

f ch. 8. 17.

g ch. 11. 1.

h ver. 26.
2 Sam. 21. 21.

i ver. 58.
Ruth 4. 22.
ch. 16. 1, 18.
k Gen. 35. 19.
l ch. 16. 10, 11.
See 1 Chron. 2.
13, 14, 15.
m ch. 16. 6, 8, 9.
1 Chron. 2. 13.

n ch. 16. 19.

the camp of the Philistines, named ^c Goliath, of ^d Gath, whose height *was* six cubits and a span. ^e And *he had* an helmet of brass upon his head, and *he was* [†] armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass. ⁶ And *he had* greaves of brass upon his legs, and a [‡] target of brass between his shoulders. ⁷ And the ^c staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him. ⁸ And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye [']servants to Saul? choose you a man for you, and let him come down to me. ⁹ If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and ^s serve us. ¹⁰ And the Philistine said, I ^h defy the armies of Israel this day; give me a man, that we may fight together. ¹¹ When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

¹² Now David *was* ⁱ the son of that ^k Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had ^l eight sons: and the man went among men *for* an old man in the days of Saul. ¹³ And the three eldest sons of Jesse went *and* followed Saul to the battle: and the ^m names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. ¹⁴ And David *was* the youngest: and the three eldest followed Saul. ¹⁵ But David went and returned from Saul ⁿ to feed his father's sheep at Beth-lehem. ¹⁶ And the Philistine drew near morning and evening, and presented himself forty days.

¹⁷ And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

† Heb. cheeses of milk.

† Heb. captain of a thousand.

o Gen. 37. 14.

¹⁸ And carry these ten [†] cheeses unto the [†] captain of *their* thousand, and ^o look

Great MEDIATOR (*ὁ μεσότης*, 1 Tim. ii. 5), overcoming the champion of the spiritual Philistines, the Enemy of the Israel of God: see *S. Augustine*, Sermon 32, and in Ps. 33: "In figurā CHRISTI, David; sicut Goliath in figurā Diaboli; quod David prostravit Goliath, Christus est, qui occidit Diabolum;" and in Ps. 143; and cp. *Angelomus* here, and *A Lapide*.

Observe the contrast. Goliath the type, and Satan the antitype of Goliath, is a Mediator who comes forward as an enemy to shed the blood of his adversary; but Christ, the "One Mediator between God and men" (1 Tim. ii. 5), comes forward to make peace by shedding His *own blood*, even for His enemies (Eph. ii. 14, 15. Rom. v. 10. Col. i. 21).

— *six cubits and a span*] about ten feet.

6. *a target*] Rather, *a dart*: see *Gesen.* 395. *Keil*, 128; and cp. *Joseph.* vi. 9. 1.

7. *a shield*] Literally, *the shield*.

8. *a Philistine*] Rather, *Am not I the Philistine?* Am not I their famous champion and representative, who have already performed great exploits against you? (See the *Targum* here.)

Such is our spiritual Enemy: the Champion of the powers of darkness; the arch-enemy of the Israel of God; "the Philistine" of their souls.

— *ye servants to Saul*] Time was, when Saul slew forty thousand Philistines in one day, and now one Philistine is suffered by him to brave him and all Israel for forty days. Whence this difference? The Spirit of God had departed from him, on account of his disobedience, and his people suffer with him. If it had not been so, "one of them would chase a thousand" (Deut. xxxii. 30).

10. *give me a man, that we may fight*] The first challenge to a duel that we ever find, came out of the mouth of an uncircumcised Philistine (*Bp. Hall*).

12. *David*] who had returned from the court of Saul (xvi. 21—23) to his shepherd's life: see v. 15; cp. v. 55. Probably some years had elapsed since he had attended upon Saul.

— *eight sons*] See 1 Chron. ii. 13—15.

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— *and the man . . . Saul*] Literally, *and the man (ish) in the days of Saul was old, coming among the feeble (ba-anoshim)*—that is, declining to a place among the aged and feeble. The difference between *ish* and *enosh* is here strongly marked. Cp. above, on Gen. iv. 26; and *Keil*, p. 181.

16. *forty days*] The same time as the Temptation of Christ. The true David "was in the wilderness *forty days*, tempted of Satan" (Mark i. 13). "In David, CHRISTUS." In David is Christ, says *S. Augustine*, commenting on this history, and he shows how it is to be applied to Christ's conflict with Satan at the Temptation, and to the conflict of every Christian with his Ghostly Enemy.

Jesus Christ, in His Temptation, was our pattern; and we are in Him our Head. "Do not, therefore," adds *Augustine*, "read this history of David, as if it did not concern you, who are members of Christ." "In David, Christus; Christus caput et corpus; non ergo sic audiat, quasi ad vos non pertineat qui estis membra Christi. Hoc tanquam fundamento posito videte quæ sequantur" (*Augustine* in Ps. 143); an excellent observation, applicable to the whole history of David, as written in this book, which can never be rightly understood without an eye to CHRIST. David, after that he had been anointed by Samuel, when the Spirit of God came upon him, went forth to meet the Philistine,—so our Divine David, after that He had been anointed with the Holy Ghost and with power, at His Baptism, was led up by the Spirit into the wilderness to encounter Satan there. Compare what is said on this analogy between David and Christ by *S. Ambrose* de Offic. i. 85; on Ps. 118. *Chrys.*, Hom. 46 in Genesim, et Homil. de Dav. et Saule; de Victoriā David; and in Ps. 50. *S. Basil Seleuc.*, Orat. 15. *Bernard* in Dom. 4 post Pentecost.

18. *look how thy brethren fare*] Literally, *visit them in peace*; namely, salute them. David is sent by his father, to his brethren, from Bethlehem. So the Divine David, Jesus Christ, who was born at Bethlehem, was sent to His brethren by His Heavenly Father.

how thy brethren fare, and take their pledge. ¹⁹ Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines. ²⁰ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the || trench, as the host was going forth to the || fight, and shouted for the battle. ²¹ For Israel and the Philistines had put the battle in array, army against army. ²² And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came and † saluted his brethren. ²³ And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake ^p according to the same words: and David heard *them*. ²⁴ And all the men of Israel, when they saw the man, fled † from him, and were sore afraid. ²⁵ And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and ^q will give him his daughter, and make his father's house free in Israel. ²⁶ And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away 'the reproach from Israel? for who is this 'uncircumcised Philistine, that he should 'defy the armies of "the living God? ²⁷ And the people answered him after this manner, saying, * So shall it be done to the man that killeth him. ²⁸ And Eliab his eldest brother heard when he spake unto the men; and Eliab's 'anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. ²⁹ And David said, What have I now done? * *Is there* not a cause? ³⁰ And he turned from him toward another, and 'spake after the same † manner: and the people answered him again after the former manner. ³¹ And when the words were heard which David spake, they rehearsed *them* before Saul: and he † sent for him. ³² And David said to Saul, ^b Let no man's heart fail because of him; ^c thy servant will go and fight with this Philistine. ³³ And Saul said to David, ^d Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. ³⁴ And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a || lamb out of the flock: ³⁵ And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. ³⁶ Thy servant slew both the

|| Or, place of the carriage.
ch. 26. 5.
|| Or, battle array, or, place of fight.
† Heb. the vessels from upon him.
† Heb. asked his brethren of peace, as Judg. 18. 15.

p ver. 8.

† Heb. from his face.

q Josh. 15. 16.

r ch. 11. 2.
s ch. 14. 6.
t ver. 10.
u Deut. 5. 26.
x ver. 25.

y Gen. 37. 4, 8, 11.
Matt. 10. 36.

s ver. 17.

a ver. 26, 27.

† Heb. word.

† Heb. took him.

b Deut. 20. 1, 3.
c ch. 16. 18.

d See Num. 13. 31.
Deut. 9. 2.

† Or, *hid*.

— and take their pledge] Bring pledges to assure me of their safety. Compare the message sent by Jacob to his elder sons, through Joseph the younger (Gen. xxxvii. 13, 14).

Joseph and David, when performing acts of kindness to their brethren at their fathers' bidding, were ill received by those to whom they came (cp. Gen. xxxvii. 4. 18. 20); so Christ, when sent by His Father from heaven on an embassy of love, was ill received by His own brethren the Jews. "He came unto His own, and His own received Him not" (John i. 11).

20. trench] Rather, the *waggon-rampart*; constructed of the waggons and other baggage of the army (Gesen. 491).

22. his carriage] the things which he had carried with him (v. 17, 18); *τὰ σκεύη αὐτοῦ* (Sept.); "vasa quæ attulerat" (Vulg.). On this use of the word "carriage," compare the Authorized Version, Acts xxi. 15.

23. the champion] the middleman: see v. 4.
25. give him his daughter] Such was the king's promise to the victor. The true David, Jesus Christ, by His victory over our ghostly Goliath, has gained to Himself the Bride—"the king's daughter, all glorious within" (Ps. xlv. 14).

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29. Is there not a cause?] Rather, Is it not merely a word that I have spoken (not any act that I have done), and wouldst thou make me an offender for a word? See Sept., Vulg., Arabic.

33. Thou art not able to go] Such was the language of Saul to David; and such was the language of the Jewish people to Christ. They had no faith in His power to overcome the enemy.

34. a lion] Heb. *the lion*: the beast of prey well known as the enemy of the sheep.

The promise to the true David was, "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet" (Ps. xci. 13). Christ delivers His sheep from the lion who goeth about seeking whom he may devour (1 Pet. v. 8). Cp. *S. Prosper de Promiss. ii. 25*.

On lions in Palestine, especially in David's country, see Jer. iv. 7; xxv. 38; xlix. 19, and the frequent references to the Psalms and Amos quoted by Wilton, Negeb, p. 44, and *Ibid.* pp. 216, 217. Stanley, Lectures, pp. 52, 53, Lect. xxii.

lion and the bear : and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. ³⁷ David said moreover, "The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and 'the LORD be with thee.

³⁸ And Saul † armed David with his armour, and he put an helmet of brass upon his head ; also he armed him with a coat of mail. ³⁹ And David girded his sword upon his armour, and he assayed to go ; for he had not proved it. And David said unto Saul, I cannot go with these ; for I have not proved *them*. And David put them off him. ⁴⁰ And he took his staff in his hand, and chose him five smooth stones out of the || brook, and put them in a shepherd's † bag which he had, even in a scrip ; and his sling *was* in his hand : and he drew near to the Philistine. ⁴¹ And the Philistine came on and drew near unto David ; and the man that bare the shield *went* before him.

⁴² And when the Philistine looked about, and saw David, he ^e disdained him : for he was *but* a youth, and ^h ruddy, and of a fair countenance. ⁴³ And the Philistine said unto David, 'Am I a dog, that thou comest to me with staves ? And the Philistine cursed David by his gods. ⁴⁴ And the Philistine ^k said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. ⁴⁵ Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : 'but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast ^m defied. ⁴⁶ This day will the LORD † deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give ⁿ the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; ° that all the earth may know that there is a God in Israel. ⁴⁷ And all this assembly shall know that the LORD ^p saveth not with sword and spear : for ^q the battle is the LORD's, and he will give you into our hands.

⁴⁸ And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. ⁴⁹ And David put his hand in his bag, and took thence a stone,

^e Ps. 18. 16, 17.
& 63 7.
& 77. 11.
² Cor. 1. 10.
² Tim. 4. 17, 18.
^f ch. 20. 13.
¹ Chron. 22. 11, 16.
† Heb. clothed David with his clothes.

|| Or, valley.
† Heb. vessel.

^g Ps. 123. 3, 4.
¹ Cor. 1. 27, 28.
^h ch. 16. 12.

¹ ch. 24. 14.
² Sam. 3. 8.
& 9. 8. & 16. 9.
² Kings 8. 13.
^k 1 Kings 20. 10, 11.

¹ 2 Sam. 22. 33, 35.
Ps. 124. 8.
& 125. 1.
² Cor. 10. 4.
Heb. 11. 33, 34.
^m ver. 10.
† Heb. shalt thee up.
ⁿ Deut. 28. 26.

^o Josh. 4. 24.
¹ Kings 8. 43.
& 18. 36.
² Kings 19. 19.
Isa. 52. 10.
^p Ps. 44. 6, 7.
Hos. 1. 7.
Zech. 4. 6.
^q 2 Chron. 20. 15

³⁷. The LORD that delivered me] "Ad praelium procedere coepit, fortis non in se, sed in Domino; armatus non ferro, sed fide" (Augustine).

^{38, 39}. Saul armed David with his armour—I cannot go with these] It was so ordered that the carnal weapons of this world should be offered to David, and that they should be refused by him, in order that it might be seen from this refusal, and from the simplicity of the means used, that the victory was of the Lord.

The Jewish nation, like Saul, relied on the weapons of this world ; but Jesus Christ, the true David, in His conflict with the spiritual Goliath, and in the preaching of His Gospel, did not resort to the armour of this world's wisdom, power, and wealth ; but chose those things which are despised of men, and overcame Satan with the Word of God, and by the Ministry of things and persons despised as weak and foolish by the world, especially by the doctrine of the Cross, preached by publicans and fishermen. 1 Cor. i. 27. 2 Cor. iv. 7 ; x. 4.

⁴⁰. he took his staff in his hand] His pastoral staff, as a shepherd ;

So our David, the Good Shepherd, went forth to meet the enemy, not with sword or spear, but with a pastoral staff ; nor did He put forth His Divine power, by any miraculous exercise of it, against the Tempter. "The Shepherd and Bishop of our souls" (1 Pet. ii. 25) taught us by His example how to overcome temptation and vanquish our ghostly enemy.

— chose him five smooth stones out of the brook] David, the Shepherd of Bethlehem, chose five smooth stones out of the

stream for his sling, and with one of them he overthrew the enemy ;

So our Divine David, the Good Shepherd of Bethlehem, when He went forth at the Temptation to meet Satan, our ghostly Goliath, chose five stones out of the brook ; He took the five books of Moses ("quinque lapides Lex erat, quæ continetur in quinque libris Moysi," says S. Augustine) out of the flowing stream of Judaism ; He took what was solid out of what was fluid ; He took what was permanent out of what was transitory ; He took what was moral and perpetual out of what was ceremonial and temporary. He took stones out of a brook, and with one of these he overthrew Satan ; all Christ's answers to the Tempter are moral precepts, taken from one book of the Law, DEUTERONOMY (see on Matt. iv. 4), and He prefaced His replies with the same words, "It is written," and with this sling and stone of Scripture He laid our Goliath low, and He has taught us by His example how we may also vanquish the Tempter. See S. Augustine, Sermon 82, and the parallel drawn of David's combat with Goliath, and Christ's conflict with Satan, by S. Prosper de Promiss. ii. 25, where he traces the analogy ; and Bede (Question. in 1 Reg., q. 9).

The analogies between the histories of David and Christ are expressed in the Second Hymn for the First Sunday in Lent in the "Holy Year," beginning with the words :—

"Five pebbles from the brook
The Shepherd David drew,
One of those five he took,
And proud Goliath slew."

and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. ⁵⁰ So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. ⁵¹ Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. ⁵² And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. ⁵³ And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. ⁵⁴ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

⁵⁵ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, "whose son is this youth?" And Abner said, As thy soul liveth, O king, I cannot tell. ⁵⁶ And the king said, Enquire thou whose son the stripling is. ⁵⁷ And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. ⁵⁸ And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite. XVIII. ¹ And it came to pass, when he had made an end of speaking unto

49. *smote the Philistine in his forehead*] All pride comes forth with boldness of forehead; and therefore the wound was on the forehead, the seat of impious effrontery. But we conquer, because we have the cross on our foreheads; for we are bold only by Christ's Cross, the sign of His humility, by which He attained to glory. *S. Augustine*, *Serm. 32*, "Evacuata est frons (Philistei) quæ habuit impudentiam superbiæ suæ; si portas (he adds) in fronte signum humilitatis Christi, porta in corde imitationem humilitatis Christi;" and *S. Aug.* in *Ps. 33*, "In figurâ Christi David, et Goliath in figurâ Diaboli; et quod David prostravit Goliath, Christus est qui occidit Diabolum. Humilitas occidit superbiam."

— *the stone sunk*] by preternatural power: see the note above, on *Judg. iv. 21*.

51. *David—took his sword—and cut off his head therewith*] "Gladium ejus abstulit, et inde caput illi abscidit; hoc fecit noster David, dejecit Diabolum de suis" (*S. Augustine*). Our divine David, Jesus Christ, cut off our Goliath's head with his own sword. "By death He destroyed him that had the power of it—the devil" (*Heb. ii. 14*). The devil excited the Jews to stir up the Romans to crucify Christ, but by the Crucifixion the devil himself was overthrown: he was beheaded with his own sword (*Theodoret*, *Qu. 41*).

52. *the men of Israel—arose*] When David had conquered Goliath, then Israel arose and routed their enemies. So when Christ, our David, had overcome Satan, the Israel of God arose, and routed the armies of the Evil One (*Theodoret*).

— *Shaaraim*] in the lowland of Judah; perhaps *Keft Zakaria*: see *Joah. xv. 36* (*Keil*).

54. *took the head of the Philistine—Jerusalem*] The city, where Israelites dwelt already (see *Joah. xv. 63*. *Judg. i. 8*), although the stronghold of *Zion* was still in the hands of the Jebusites; and thus David gave an omen of his future victory over them: cp. *Theodoret*, *Qu. 42*.

David brings the head of the Philistine champion in triumph to Jerusalem. Our David, Jesus Christ, ascended in triumph to the heavenly Jerusalem, bearing His trophies with Him, "leading captivity captive" (*Ps. lxxviii. 18*. *Eph. iv. 8*).

— *he put his armour in his tent*] in his abode at Bethlehem. The word *ohel*, here rendered *tent*, often means any dwelling-place: see *iv. 10*; *xiii. 2* (*Keil*). He afterwards dedicated the sword of Goliath to the Lord: see on *xxi. 8, 9*; *xxii. 20*.

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So our David did His mighty acts for His Father's glory, and consecrated the spoils of His victories to Him, and teaches us to do the same (*John vii. 18*; *viii. 50*).

According to the Chaldee Paraphrast, the ninth Psalm was composed by David as a Thanksgiving for this victory,—"I will praise Thee, O Lord, with my whole heart: I will show forth all Thy marvellous works."

55. *whose son is this youth?*] In the time which had elapsed between David's residence at Saul's court and his appearance at Shochoh (*Josephus* says that it was an interval of a few years, *vi. 9. 1*), and in the multitude of persons daily passing before his eyes, and in Saul's disordered state of mind, it is not improbable (as has been observed by *Theodoret*, *Augustine*, and others), that he did not even recognize David himself, who now appeared, not as before in the costume of a courtier or warrior, but in the homely dress of a shepherd. *Dr. Thomson* observes (in his interesting work, "The Land and the Book," p. 569) that great alterations take place in the physical appearance of the young men of Palestine in a very short time. "I have often (he says) been accosted by such persons, formerly intimate acquaintance, who had suddenly grown entirely out of my knowledge; nor could I without difficulty recognize them." The growth of the beard especially would make a great change. But, it may be added, this question of Saul does not necessarily imply ignorance on his part as to *who* the youth himself was; but he asks who his father was? and David does not reply by giving his own name, but his father's name.

Saul asks Abner, "Whose son is this youth?" because he had promised, that whosoever killed the Philistine should have his own daughter in marriage (*v. 25*), and he naturally wished to know what the parentage was of his own future son-in-law.

May we not also add, that there is a *spiritual* meaning here, as in the rest of this history? Abner said, "As thy soul liveth, O King, I cannot tell." Saul, in his unbelief and disobedience, and in his disordered mind, prefigured, as we have seen, the literal Israel—the Jew—who disobeyed God and resisted the True David, Jesus Christ, the Bethlehemite. The Jew asks, "Whose son is this youth?" The Jew even to this hour does not know whose son Christ is, and his Abners cannot tell him (see *Matt. xxii. 41—44*). Cp. *Angelomus*, p. 831, who says, "Cæcitas Judæorum Jesum Christum Filium Dei esse approbare poterat; sed dicant ei, Ubi est pater tuus?" (*John viii. 19*).

G

a Gen. 44. 30.
b ch. 19. 2.
& 20. 17.
2 Sam. 1. 26.
Deut. 13. 6.
c ch. 17. 15.

Saul, that ^a the soul of Jonathan was knit with the soul of David, ^b and Jonathan loved him as his own soul. ² And Saul took him that day, ^c and would let him go no more home to his father's house. ³ Then Jonathan and David made a covenant, because he loved him as his own soul. ⁴ And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

¶ Or, *prospered*,
ver. 14, 15, 30.

⁵ And David went out whithersoever Saul sent him, and *||* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

¶ Or, *Philistines*.
d Ex. 15. 20.
Judg. 11. 34.

⁶ And it came to pass as they came, when David was returned from the slaughter of the *||* Philistine, that ^d the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with *†* instruments of musick. ⁷ And the women ^e answered *one another* as they played, and said,

† Heb. *three-stringed instruments*.
e Ex. 15. 21.
f ch. 21. 11.
& 29. 5.

'Saul hath slain his thousands,
And David his ten thousands.

† Heb. *was evil in his eyes*.
g Eccles. 4. 4.

⁸ And Saul was very wroth, and the saying *†* ^g displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but ^h the kingdom? ⁹ And Saul eyed David from that day and forward.

h ch. 15. 28.

i ch. 16. 14.

¹⁰ And it came to pass on the morrow, that ⁱ the evil spirit from God came upon Saul, ^k and he prophesied in the midst of the house: and David played with his hand, as at other times: ^l and *there was* a javelin in Saul's hand.

k ch. 19. 24.
l Kings 18. 29.
Acts 16. 16.
i ch. 9. 9.

¹¹ And Saul ^m cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

m ch. 19. 10.
& 20. 33.
Prov. 27. 4.

¹² And Saul was ⁿ afraid of David, because ^o the LORD was with him, and was ^p departed from Saul. ¹³ Therefore Saul removed him from him, and made him his captain over a thousand; and ^q he went out and came in before the people. ¹⁴ And David *||* behaved himself wisely in all his ways; and ^r the LORD *was* with him. ¹⁵ Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. ¹⁶ But ^s all Israel and Judah loved David, because he went out and came in before them.

n ver. 15. 29.
o ch. 16. 13, 18.
p ch. 16. 13.
& 28. 15.

q ver. 16.
Num. 27. 17.
2 Sam. 5. 2.
¶ Or, *prospered*,
ver. 5.
r Gen. 39. 2, 3, 23.
Josh. 6. 27.
s ver. 5.

CH. XVIII. 1—4. *the soul of Jonathan was knit*] bound, as by a cord (Gen. xxxviii. 28; xlv. 30. Deut. vi. 8). Jonathan, the son, is contrasted with Saul, the father (see above, xiv. 1). Saul is more and more estranged from David. Jonathan is more and more attached to him. Jonathan prefigured the faithful Israel of God, who hailed the advent of the true David and rejoiced in his triumphs; Saul typified the envious and malignant Scribe and Pharisee who desired to destroy him.

Jonathan represents those loving souls who were born and lived under the Law, like John the Baptist and St. Paul, and who gladly *stripped themselves of their own robes* (the robe of legal and ceremonial righteousness, and all the privileges of the Levitical dispensation), in order that they might do honour to the true David, who fulfilled all the righteousness of the Law, and who spiritualized the Law by the Gospel. The Baptist said, "He must increase, but I must decrease" (John iii. 30); and St. Paul's words are, "I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord, that I may be found in Him" (Phil. iii. 8, 9). Such is the language of the Jonathans of the Gospel.

The Hebrew preposition (*ad, to*), "even to his sword," &c., is repeated thrice to show that Jonathan divested himself *entirely* of his own princely raiment and armour, and gave them to David. Such was the temper of the Apostles and Saints of old. They emptied themselves of all things: they divested themselves of all notions of strength or grace in themselves, and gave all the glory to Christ: see 1 Cor. xv. 10. Phil. iv. 13.

We must be evangelical Jonathans, if we would have our souls knit with Christ.

6. *the women*] like Miriam (Exod. xv. 20), and Deborah (Judg. v. 1), and Jephthah's daughter (Judg. xi. 34).

— *tabrets*] timbrels.

— *instruments of musick*] Literally, *triangular instruments* (Gesen. 828).

8. *Saul was very wroth*] So the Jews were angry, and envious of the triumph of Christ at Jerusalem (Luke xix. 39), and at the success of the Gospel in heathen lands (1 Thess. ii. 15, 16).

10. *he prophesied*] Rather, *he raved*: see 1 Kings xviii. 29. Jer. xxix. 26. Gesen. 526. Keil, 139.

11. *Saul cast the javelin; for he said, I will smite David*] In this and the following narrative of Saul persecuting David, we may see a foreshadowing of the history of the Jew madly raging against the true David, Jesus Christ. "*Saul, Saul, why persecutest thou Me?*" (Acts ix. 4.) the words of Christ Himself to Saul of Tarsus, suggest the comparison. Saul of Gibeah gave place to the Evil Spirit, and came to a miserable end. Saul of Tarsus listened to the voice of the Holy Spirit, and is glorious among the saints: cp. above, on ix. 2.

This is the first of the series of persecutions which David suffered from Saul. The earlier expositors reckon seven such principal persecutions (*Rupertus, A Lapide*), and compare them with the persecutions which David's great Antitype endured on earth from His enemies: e. g., Saul twice attempted to smite David with a dart; so the Jews twice attempted to stone Christ (John viii. 59; x. 31); and they observe that David came forth more glorious from each of his persecutions, and so was a figure of Christ.

17 And Saul said to David, Behold my elder daughter Merab, 'her will I give thee to wife: only be thou † valiant for me, and fight "the LORD's battles. For Saul said, "Let not mine hand be upon him, but let the hand of the Philistines be upon him. 18 And David said unto Saul, 'Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king? 19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto "Adriel the "Meholathite to wife.

20 b And Michal Saul's daughter loved David: and they told Saul, and the thing † pleased him. 21 And Saul said, I will give him her, that she may be 'a snare to him, and that "the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt "this day be my son in law in the one of the twain. 22 And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law. 23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? 24 And the servants of Saul told him, saying, † On this manner spake David. 25 And Saul said, Thus shall ye say to David, The king desireth not any 'dowry, but an hundred foreskins of the Philistines, to be 'avenged of the king's enemies. But Saul b thought to make David fall by the hand of the Philistines. 26 And when his servants told David these words, it pleased David well to be the king's son in law: and 'the days were not † expired. 27 Wherefore David arose and went, he and b his men, and slew of the Philistines two hundred men; and 'David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife. 28 And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him. 29 And Saul was yet the more afraid of David; and Saul became David's enemy continually. 30 Then the princes of the Philistines m went forth: and it came to pass, after they went forth, that David a behaved himself more wisely than all the servants of Saul; so that his name was much † set by.

XIX. 1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David. 2 But Jonathan Saul's son a delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now

18. *what is my life?*] Literally, *who is my life?* i. e., who are the class of persons in my state of life and in my family, that I should be exalted to this honour? Cp. David's language in 2 Sam. vii. 18, "Who am I, and what is my house, that thou hast brought me hitherto?"

21. *the hand of the Philistines may be against him*] Saul endeavoured to destroy David, the deliverer of Israel, by means of the Philistines, the enemies of Israel.

So the Jewish nation (which is typified by Saul in his persecution of David as in other respects) contrived that the Divine Son of David should be destroyed by the hands of the Romans, their own heathen oppressors.

— *is the one of the twain*] Rather, *in this second time*. Cp. Job xxiii. 14. Neh. xiii. 20. *Gesen.* 841.

25. *foreskins*] Why not *heads*? Here is a sign of Saul's suspicious and malignant spirit; he, judging from himself, impiously suspected, that David would go forth and destroy some of the *Israelites*, Saul's own subjects, as he himself desired to destroy David, his own deliverer; and the foreskins were required as a proof that they who were killed were *not Israelites* (*Theodoret, Procop. Gaz.*).

— *Philistines*] enemies of Israel and of God, who were oc-

cupping the land which God had given to His people. Saul could profess zeal for God, while he was seeking to kill David—as the Pharisees professed zeal for God, when seeking to kill Christ.

27. *two hundred*] David's men, as well as David himself, were employed in this campaign against the Philistines; and therefore it was not possible to limit the slaughter of the enemy to the exact number.

Some have seen a spiritual meaning in this act of David, who is a figure of Christ. The *Gentile world* is called the ἀποβύρλια, or "the Uncircumcision," in the New Testament (Rom. ii. 26; iii. 30. Eph. ii. 11); and Christ gained a peaceful and bloodless victory for the Gospel over the *Gentile world* before He espoused to Himself a Church from the Jews—typified by the daughter of Saul. *Bede* (Quæst. 10) says, "Prius in nationibus reseravit Christus carnis pollutionem; et postea copulatus est Synagogæ;" and he refers to Rom. xi. 25.

30. *the princes of the Philistines went forth*] to battle, in order to avenge the act which David had done before his marriage; and perhaps supposing (as the Rabbis suggest) that according to the Hebrew law he would claim exemption from warfare for a year after his marriage (Deut. xxiv. 5).

therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: ³ And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. ⁴ And Jonathan ^b spake good of David unto Saul his father, and said unto him, Let not the king ^c sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: ⁵ For he did put his ^d life in his hand, and ^e slew the Philistine, and ^f the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: ^g wherefore then wilt thou ^h sin against innocent blood, to slay David without a cause? ⁶ And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain. ⁷ And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, ⁱ as [†] in times past.

⁸ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from [†] him.

⁹ And ^k the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with ^{his} hand. ¹⁰ And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. ¹¹ Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. ¹² So Michal [†] let David down through a window: and he went, and fled, and escaped.

¹³ And Michal took an [†] image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. ¹⁴ And when Saul sent messengers to take David, she said, He is sick. ¹⁵ And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. ¹⁶ And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. ¹⁷ And Saul

b Prov. 31. 8, 9.

c Gen. 42. 22.
Ps. 35. 12.
& 109. 5.
Prov. 17. 13.
Jer. 18. 20.
d Judg. 9. 17.
& 12. 3.
ch. 28. 21.
Ps. 119. 109.
e ch. 17. 49, 50.
f 1 Sam. 11. 13.
1 Chron. 11. 14.
g ch. 20. 52.
h Matt. 27. 4.

i ch. 16. 21.
& 18. 2, 13.
† Heb. yesterday
third day.

† Heb. his face.

k ch. 16. 14.
& 18. 10, 11.

l Ps. 59, title.

m So Josh. 2. 15.
Acts 9. 24, 25.
† Heb. teraphim.
Gen. 31. 19.
Judg. 17. 5.

CH. XIX. 5. *he did put his life in his hand*] ventured his life. What is put into the hand (*caph*) may easily fall out: see Judg. xii. 8; below, xxviii. 21. Job xiii. 11. See *Bp. Andrews*, iv. 27.

9. *the evil spirit from the LORD was upon Saul*] in consequence of David's recent success. The evil spirit is said to be from the LORD. God uses evil spirits to work His own purposes in punishing evil men, who persecute His servants: see xvi. 13, 14.

12. *through a window*] as the spies escaped at Jericho (Josh. ii. 15—21), and St. Paul at Damascus (2 Cor. xi. 33).

13. *And Michal took*] She thus gained time for David. On the typical relations of this history to the resurrection of Christ, see below on Ps. lix. at end.

— *an image*] Literally, the *teraphim*. The word here used, *teraphim*, occurs in thirteen other places in the Hebrew Scriptures, and in all these it seems to mean *image* (literally, *images*). See Gen. xxxi. 19. 34, 35, where Rachel secretes the images of Laban; and Judg. xvii. 5; xviii. 14, 17, 18, 20, concerning the *teraphim* of Micah; and 2 Kings xxiii. 24, where it is connected with idols. Ezek. xxi. 21. Hosea iii. 4. Zech. x. 2.

What is the meaning of the *teraphim* here? The sense in which it is used in all these passages, and in a place in the present book, xv. 23 (“iniquity and idolatry,” literally *teraphim*), is probably the same in which it is employed here. Rachel was Jacob's wife, but was also Laban's daughter; and Laban's religion was idolatrous, and she took her father's *teraphim*; Michal was David's wife, but she was also Saul's daughter; and the wilfulness of Saul's character, and the disorder of his mind, possessed by an evil spirit and forsaken by God, may have already led him to resort to *teraphim*, not for worship, but for oracular consultation, as they did afterwards lead Saul to practise *witchcraft*.

Is there not also something mysterious and prophetic in Samuel's speech to him (xv. 23)?—“Rebellion (is as) the sin of *witchcraft*, and stubbornness (is as) iniquity and *teraphim*.” The setting up of *idols in thy own heart*, by following thine own will, in opposition to God's will, is *witchcraft* and *teraphim*. Did it not lead Saul on to both?

Michal might have had *teraphim* without David's knowledge, as *Kitto* observes (p. 243). The women's apartments in eastern houses were separate; and David, being a military commander, would be often from home.

Whatever Michal did in this respect, David, we have reason to believe, found his help in God: see Ps. lix. “Deliver me from mine enemies, O my God;” probably written, as the title intimates, at this time, “when Saul sent, and they watched the house to kill him.”

— *a pillow of goats' hair*] or, the *coverlid of goats' hair*; or, the *hair mattress*. The word is derived from *cabar*, to bind together, to plait, to braid (*Gesen.* 383). *S. Jerome* (Epist. ad Marcell.) thus comments on the passage,—“Venerunt nuntii et ecce *kevordia* (Sept.) in lecto. Pro cenotaphis in Hebræo *Teraphim*, id est, *μυρραῖνα* juxta Aquilæ interpretationem posita sunt; et pulvillus caprarum, qui intonsis capillis caput hominis in lecto involuti mentitur.”

— *for his bolster*] or, *for its head*, to cover the image.

— *with a cloth*] *with the cloth*, or *mantle*; or his cloak, as if he were sick.

16. there was *an image in the bed*] and thus David escaped; and Saul said unto Michal, “Why hast thou deceived me so, and sent away mine enemy?” The falsehood of Michal, by which she deceived her father Saul, was a retribution on him; it was the fruit of his own evil example, teaching her to practise

said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; ^a why should I kill thee?

^a 2 Sam. 2. 22.

¹⁸ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

¹⁹ And it was told Saul, saying, Behold, David is at Naioth in Ramah. ²⁰ And

^a Saul sent messengers to take David: ^b and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also ^c prophesied.

^a See John 7. 32, 45, &c.
^b ch. 10. 5, 6.
^c 1 Cor. 14. 3, 24, 25.

²¹ And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. ²² Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. ²³ And he went thither to Naioth in Ramah: and ^d the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. ²⁴ ^e And he stripped off his clothes also, and prophesied before Samuel in like manner, and ^f lay down ^g naked all that day and all that night. Wherefore they say, ^h Is Saul also among the prophets?

^d Num. 11. 25.
^e Joel 2. 28.

^f ch. 10. 10.

^g Isa. 20. 2.

^h Heb. fell.
Num. 24. 4.

ⁱ Mic. 1. 8.
See 2 Sam. 6. 14, 20.
^j ch. 10. 11.

XX. ¹ And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? ² And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will ^k shew it me: and why should my father hide this thing from me? it is not so. ³ And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and

^k Heb. uncover mine ear,
ver. 12.
ch. 9. 15.

deceit by his own acts: see ch. xviii. 17. 19. 21. 25. His falsehood and treachery recoiled on himself, as Laban's falsehood and treachery against Jacob recoiled on Laban himself, by the conduct of his daughters to him (Gen. xxxi. 14—20. 35). Saul had cheated David of his wife, as Laban had cheated Jacob of his wife. The daughters of Laban and Saul practised against their fathers the lessons of deceit which they had learnt at their own homes.

May there not also be an instance of a similar *nemesis* in these *teraphim*, or images? Perhaps Saul, forsaken by God, and possessed by the Evil Spirit, had resorted to *teraphim* (as he afterwards resorted to witchcraft); and God overruled evil for good, and made his very *teraphim* (by the hand of his own daughter) to be an instrument for David's escape.

Thus, in the history of the true David—Jesus Christ—God has used Kings' Daughters and heathen Temples as means for promoting the Gospel, and for celebrating the worship of Himself.

^{18. came to Samuel} Samuel's forbearance toward Saul appears from the fact that he never attempted to raise up any rival party against him, and in favour of David. Nor did David attempt to engage Samuel as his ally against Saul. The only instance, where Samuel and David are seen together, after Samuel had anointed David at Bethlehem, is in this chapter.

^{19. at Naioth} Rather, in the *abodes* or *dwelling*s of the prophets at Ramah. The word here rendered *Naioth* is derived from *nava*, to rest, to abide (Ges. 538). It is rendered "the house of learning" (or college) by the *Chaldee Targum*. This college, or school of the Prophets, was near Ramah, Samuel's birth-place.

On the schools or colleges of the Prophets among the Hebrews, see below, on 2 Kings ii. 3—23. *S. Jerome*, Epist. ad Rusticum, and Epist. ad Paulinum, c. 5. *Vitringa*, Syn. Vet. i. 2. 7. *Buddel* Hist. v. 7; ii. 276. *Kranichfeld's* Essay, Berlin, 1865. *Oehler* in Herz. Realencycl. xii. p. 215. *Winer*, R. W. B. ii. 362. *Rev. F. Meyrick*, in Bib. Dict. ii. 928. *Keil's* note, pp. 146—151.

^{20. they also prophesied} This portion of Scripture, from v. 18 to the end of the chapter, which relates the illapse of the Spirit on Saul's messengers, and even on Saul himself, the persecutor of David, is appointed by the Church to be read on *Whit-sun Tuesday*, in order to show the existence and working of the Holy Ghost before the times of the Gospel, and the freedom and power of His divine agency. Cp. above, Num. xi. 26—30, the history of Eldad and Medad, which is read on *Whit-sun Monday*.

^{23. Sechu} Perhaps *Bir-Neballa*, between Gibeah and Ramah.

^{23. prophesied} as Balaam and Caiaphas did: see above, on Num. xxiv. 2.

^{24. stripped off his clothes} his upper garments; his royal robe (*Lyranus*).

^{naked} without his upper garment: see Isa. xx. 2. Micah i. 8. So the word *γυμνός* is used (Mark xiv. 51, 52. John xxi. 7), and "*nudus*" in Latin, as *Virg. Geor. i. 239*, "*nudus ara, sere nudus*."

^{Is Saul also among the prophets?} A saying which was afterwards verified in the best sense in St. Paul: cp. on x. 11, and on Acts ix. 21. If Saul the King had obeyed God, and had cherished the Holy Spirit within him, he might have been like Paul the Apostle; and Paul the Apostle would have been like Saul the King, if he had grieved the Holy Ghost.

Many are the gifts of God (says *Augustine*), which are possessed by evil men. Evil men have often great talents, great skill, great wealth. The gift of the Sacrament of Baptism is a great gift, but it was possessed by a Simon Magus (Acts viii. 13). The gift of prophecy is a great gift, but it was possessed by Saul. Saul, an evil king, prophesied at the very time that he was persecuting holy David. Let not, therefore, men boast if they have God's gifts: those gifts will profit them nothing without charity (1 Cor. xiii. 1, 2). But let them think of the fearful account they must one day give to God, if they use not holy things holily (*S. Aug.* in Ps. 103).

as thy soul liveth, *there is* but a step between me and death. ⁴ Then said Jonathan unto David, || Whatsoever thy soul † desireth, I will even do it for thee.

† Or, *Say what is thy mind, and I will do, &c.*
† Heb. *speaketh*, or, *thinketh*.
a Num. 10. 10.
& 28. 11.
b ch. 19. 2.

c ch. 16. 4.

† Or, *feast*, ch. 9. 12.
d See Deut. 1. 23.
2 Sam. 17. 4.
e ch. 25. 17.
Esth. 7. 7.
f Josh. 2. 14.
g ver. 16.
h ch. 18. 3.
& 23. 18.
h 2 Sam. 14. 32.

⁵ And David said unto Jonathan, Behold, to morrow is the ^a new moon, and I should not fail to sit with the king at meat: but let me go, that I may ^b hide myself in the field unto the third *day* at even. ⁶ If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run ^c to Beth-lehem his city: for *there is* a yearly || sacrifice there for all the family. ⁷ ^d If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then* be sure that ^e evil is determined by him. ⁸ Therefore thou shalt ^f deal kindly with thy servant; for ^g thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ^h if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

† Heb. *sounded*.

† Heb. *uncover thine ear*, ver. 2.
i Ruth 1. 17.

k Josh. 1. 5.
ch. 17. 37.
l Chron. 22. 11, 16.
m 2 Sam. 9. 1, 3, 7. & 21. 7.

† Heb. *out*.

n ch. 25. 22.
See ch. 31. 2.
2 Sam. 4. 7. & 21. 8.
† Or, *by his love toward him*.
o ch. 18. 1.
o ver. 5.

† Heb. *missed*.

† Or, *diligently*.
† Heb. *greatly*.
p ch. 19. 2.
† Heb. *in the day of the business*.
† Or, *that sheweth the way*.

⁹ And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? ¹⁰ Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly? ¹¹ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. ¹² And Jonathan said unto David, O LORD God of Israel, when I have † sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and † shew it thee; ¹³ ¹ The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and ^k the LORD be with thee, as he hath been with my father. ¹⁴ And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: ¹⁵ But *also* ¹ thou shalt not cut off thy kindness from my house for ever; no, not when the LORD hath cut off the enemies of David every one from the face of the earth. ¹⁶ So Jonathan † made a covenant with the house of David, *saying*, ^m Let the LORD even require *it* at the hand of David's enemies. ¹⁷ And Jonathan caused David to swear again, || because he loved him: ⁿ for he loved him as he loved his own soul. ¹⁸ Then Jonathan said to David, ^o To morrow is the new moon: and thou shalt be missed, because thy seat will be † empty. ¹⁹ And *when* thou hast stayed three days, *then* thou shalt go down || † quickly, and come to ^p the place where thou didst hide thyself † when the business was *in hand*, and shalt remain by the stone || Ezel. ²⁰ And I will shoot three arrows on the side *thereof*, as though I shot at a mark. ²¹ And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on

CH. XX. 6. *Beth-lehem . . . there is a yearly sacrifice there*] a yearly sacrificial feast. According to the Levitical Law (Deut. xii. 5, 6) sacrifices could only be killed at the door of the tabernacle. But in the present disordered and unsettled condition of religion in Israel, when the tabernacle was without the visible symbol of God's presence, the ark; and when God had not as yet chosen any one fixed place to put His name there, altars existed in various places, where sacrifices were offered. Cp. above, on ch. iv. 11.

10. *or what if*] Rather, *or what*—that is, who shall tell me what thy father is resolved to do to me, or what rough answer he may make to thee? He may *prevent thee* from having any intercourse with me. *Who* then shall give me intelligence?

12. O LORD God of Israel] Rather, *the Lord God of Israel* is witness, or knows that (*Syriac, Arabic, Sept.*).

14, 15. *And thou shalt not only . . . earth*] Or, perhaps these words may be rendered thus,—*and it shall not be, that*

while I am alive, thou shalt not show the mercy of the Lord (i. e. thou shalt not fail to show the mercy of the Lord) to me (personally), and I shall not die—i. e., so that I myself die not; be not destroyed; and *thou shalt not cut off thy mercy from my house for ever; no, not when the Lord shall cut off the enemies of the Lord, every one from the face of the earth.*

The sense is,—The time shall never come when thou shalt not show kindness to Jonathan himself, so that he shall not be put to death when thine enemies perish; and more than this, thou shalt show mercy to his posterity after his death, when all thine enemies are cut off: see v. 42. Some versions (*Syriac* and *Arabic*) seem to read *lu* (utinam) for *lo* (non). Cp. *Genes.* 482; and so *Ewald, Thénius, and Keil*; but this does not seem necessary. Some read the sentence interrogatively, *And wilt thou not show mercy?* And this rendering gives a good sense. This requirement of Jonathan was fulfilled by David, in the case of Mephibosheth (2 Sam. ix. 1. 3. 7; xxi. 7).

this side of thee, take them; then come thou: for *there is* peace to thee, and † no hurt; ^{† Heb. not any thing.} ^{q Jer. 4. 2.} *as the LORD liveth.* ^{r ver. 14, 15.} ^{See ver. 42.} ²² But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away. ²³ And *as touching* [†] the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

²⁴ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. ²⁵ And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. ²⁶ Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is [†] not clean; surely he is not clean. ²⁷ And it came to pass on the morrow, *which was the second day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? ²⁸ And Jonathan [†] answered Saul, David earnestly asked *leave* of me to go to Beth-lehem: ²⁹ And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to *be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

³⁰ Then Saul's anger was kindled against Jonathan, and he said unto him, † † Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? ³¹ For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he † shall surely die. ³² And Jonathan answered Saul his father, and said unto him, [†] Wherefore shall he be slain? what hath he done? ³³ And Saul ^{*} cast a javelin at him to smite him: [†] whereby Jonathan knew that it was determined of his father to slay David. ³⁴ So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

³⁵ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. ³⁶ And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow † beyond him. ³⁷ And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?* ³⁸ And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. ³⁹ But the lad knew not any thing: only Jonathan and David knew the matter. ⁴⁰ And Jonathan gave his † artillery unto † his lad, and said unto him, Go, carry *them* to the city.

⁴¹ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

^{24.} So David hid himself in the field] having gone first to Bethlehem (v. 6. 28).

^{27.} the son of Jesse] Saul seems to hate the name of David, and in contempt he calls him "the son of Jesse."

^{30.} son of the perverse rebellious woman] Literally, son of a perverse woman of rebellion: see *Gesen.* 611. Such was

Saul's madness: his curse recoils on his wife and on himself.

^{31.} he shall surely die] Literally, he is a son of death.

^{33.} Saul cast a javelin] Saul tries to kill his own son, for loving David; so the Jews killed their own relatives for believing in Christ: cp. on v. 42.

^{40.} artillery] his weapons,—bow, quiver, and arrows.

z ch. 1. 17.
 † Or, the LORD be
 witness of that
 which &c.
 See ver. 23.

a ch. 14. 3,
 called *Ahiak*.
 Called also
Ahiathar,
 Mark 2. 26.
 b ch. 16. 4.

† Heb. *found*.

c Ex. 25. 30.
 Lev. 24. 5.
 Matt. 12. 4.
 d Ex. 19. 15.
 Zech. 7. 3.

e 1 Thess. 4. 4.

‡ Or, especially
 when this day
 there is other sanctified in the vessel.

42 And Jonathan said to David, "Go in peace, || forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever—And he arose and departed: and Jonathan went into the city.

XXI. 1 Then came David to Nob to ^aAhimelech the priest: and Ahimelech was ^bafraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? 2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place. 3 Now therefore what is under thine hand? give *me* five loaves of bread in mine hand, or what there is † present. 4 And the priest answered David, and said, *There is no common bread under mine hand, but there is ^challowed bread; ^dif the young men have kept themselves at least from women.* 5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the ^evessels of the young men are holy, and *the bread is* in a manner common, || yea, though it

JONATHAN'S COVENANT WITH DAVID.

42. *forasmuch*] Literally, *that which*.

— *for ever*] After these words we must supply the clause,—let that remain established. There is something very pathetic in this aposiopesis, as if Jonathan's words were broken off by emotion, and by sobs stifling his utterance. But *David exceeded*. He said nothing: his sorrow was too deep for words.

How much more touching and true to nature is this simple narrative of Holy Scripture than the elaborate description of Josephus, who makes them spend their time in long speeches to one another! (*Joseph.*, Antt. vi. 11. 10.)

The Christian reader, who contemplates the affecting and beautiful scene presented to his view in the foregoing chapter, can hardly fail to be reminded of higher things;

Saul, the persecutor of David, was a type of the unbelieving and disobedient Jew,—once endued with great spiritual gifts and privileges, but falling away from God by pride, vain-glory, self-will, and obstinacy, and at length rejecting Christ.

But Jonathan, Saul's son, was a figure of all those faithful Israelites, such as John the Baptist, Nathanael, and the loving Apostle St. Peter, and the penitent thief, and the beloved disciple St. John, and St. Paul, who were born under the Law, and who hailed the rising glory of the true David, and stripped themselves of the legal insignia in which they were attired (see above, xviii. 4), and whose hearts were knit to Christ, and who made a solemn covenant with Him, even at the time when He was rejected and persecuted by the Jewish Saul; and who looked forward with faith to the time when the kingdom of the true David would be established, and His foes made His footstool, and His enemies be cut off before His face, and who prayed to Him to show mercy to themselves personally in their own lifetime, and to their posterity after their death, for evermore (see vv. 14, 15), and who incurred danger, scorn, and death from their own parents and relatives, for the sake of Christ: see v. 33.

Jonathan loved David as he loved his own soul (v. 17), and made a covenant with him, "The Lord be between me and thee, and between my seed and thy seed for ever," and they kissed one another, and wept one with another, until *David exceeded*.

What tears could be compared with those shed by the true David at the grave of Lazarus, and when He looked down upon Jerusalem and wept over it! What tears could be compared with those tears of blood which He shed in His agony in the garden, when "in the days of His flesh, He offered up prayers and supplications with *strong crying and tears*, and was heard in that He feared; and though *he were a Son*, yet learned he obedience by the things which He suffered!" (Heb. v. 7, 8.)

CH. XXI. 1. *Nob*] A priestly city (xxii. 19), a little to the north of Jerusalem, and between it and Anathoth (Isa. x. 30. 32). It is supposed by some to have been situated at the place now called *Isawijeh* (i. e. *Esau's town*, or *Edom-town*), about a mile

and a half N. of Jerusalem: by others it is placed near *Shafat*: see *Hackett* in B. D. ii. 576; and *Keil*, p. 159. Some place it on the N. summit of Olivet (*Thrupp*, *Stanley*, Palest. 187).

— *Ahimelech*] the high priest, son of Ahitub, son of Phinehas, son of Eli: see below, xxii. 9. 11.

For a reply to the allegation, that there is a discrepancy between the statement here and that in Mark ii. 26, see the note below on that passage of St. Mark, p. 119.

— *Why art thou alone?*] Thou, the king's son-in-law, why art thou without any retinue?

3. *The king hath commanded me a business*] The Sacred Historian does not conceal the failings of David: cp. v. 8. He here informs us that David in his distress resorted to an untruth. He also shows us in the sequel the consequences of this untruth in the slaughter of the priests at Nob: see xxii. 9—19.

With regard to this and other similar cases, see the treatises of *S. Augustine* de Mendacio and contra Mendacium, ad Consentium, vol. vi. pp. 711—791; and *Bp. Sanders*, ii. 63; and on Conscience, Lect. iii. 6—9, § 9; and notes above, on Exod. i. 21, and on Josh. ii. 5.

The record of these failings of David is an evidence of the truth of the sacred narrative, and reminds us that human examples are no safe rule of conduct; that there is but one perfect example, that of the Divine David, Jesus Christ; and that His Will and Word are the only right standard of practice. David afterwards confessed his failings in this respect, and prayed to God for pardon and grace; "My soul melteth for heaviness: strengthen Thou me according unto Thy Word. Remove from me *the way of lying*, and grant me Thy Law graciously" (Ps. cxix. 28, 29).

Here also we have an evidence of the *Inspiration* of Holy Scripture. David, as a man, was not exempt from human infirmities, but as "the sweet Psalmist of Israel," whose divine songs are in the mouth of the Universal Church, he was guided and inspired by the Holy Ghost, the Spirit of Truth. David, the Prophet and Psalmist, laments the errors of David the King. And at this very time, when he failed and faltered through human weakness, he was made an instrument in the hands of the Holy Ghost for inditing Divine Psalms, such as the 9th, the 34th, the 56th, the 59th, and the 142nd, in one of which he says:—

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy *tongue from evil*, and thy lips from *speaking guile*" (Ps. xxxiv. 12, 13).

4. *Hallowed bread*] shewbread; which might only be eaten by the priest and his sons in the holy place: see Lev. xxiv. 5. 8. 9.

— *if the young men*] The priest would give the shewbread (under certain conditions) out of regard for the higher law, that of love, to which, in his view, the ceremonial law must give place; and rightly, as the Divine Author of the Law declares in the Gospel: see Matt. xii. 8, 4. Mark ii. 26, 28. Luke vi. 3.

5. *The vessels of the young men*] i. e. their bodies: see below, on 1 Thess. iv. 4; 1 Pet. iii. 7; and see also the next note.

— *and the bread is in a manner common—in the vessel*]

were sanctified this day 'in the vessel. ⁶ So the priest ^a gave him hallowed bread: for there was no bread there but the shewbread, ^b that was taken from before the LORD, to put hot bread in the day when it was taken away. ⁷ Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was ¹ Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul. ⁸ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. ⁹ And the priest said, The sword of Goliath the Philistine, whom thou slewest in ^c the valley of Elah, ¹ behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

¹⁰ And David arose, and fled that day for fear of Saul, and went to || Achish the king of Gath. ¹¹ And ^m the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, ^a Saul hath slain his thousands, and David his ten thousands? ¹² And David ^o laid up these words in his heart, and was sore afraid of Achish the king of Gath. ¹³ And ^p he changed his behaviour before them, and feigned himself mad in their hands, and ||scrabbled on the doors of the gate, and let his spittle fall down upon his beard. ¹⁴ Then said Achish unto his servants, Lo, ye see the man || is mad: wherefore then have ye brought him to me? ¹⁵ Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

XXII. ¹ David therefore departed thence, and ^a escaped ^b to the cave Adullam:

The words *the bread* are not in the original; and the sense rather is, *the way* (on which I am going), and in which I ask for bread of you, who are priests, *is a secular one*. Let it be granted that it is so: true it is, I am not engaged in any priestly or sacred ministry, as ye are. I do not walk in the courts of the sanctuary, as ye do; still it (the way) will be sanctified this day (though not a Sabbath) by the vessel or instrument employed in it. The vessel is David himself, who was the Lord's anointed (cp. Theodorēt, Qu. 53, and in part, Jeronimaster), and the word vessel may be extended also to David's associates, who were ceremonially clean: see the foregoing note, and *Lyranus* here, and *A Lapide*.

The Hebrew word (*olē*) and the Greek *σκεῦος*, rendered vessel, are often applied to men in the Old and New Testament. David compares himself to a vessel (Ps. xxxi. 13); and wicked men are likened to broken vessels (Ps. ii. 9). Cp. Isa. xiii. 5. Jer. xlii. 28; xlviii. 38; 1. 25. Hos. viii. 8. Acts ix. 15. Rom. ix. 21—23. 2 Cor. iv. 7. 2 Tim. ii. 21.

Our Lord seems to sanction this interpretation, when He justifies the act of David eating the shewbread, in consideration of the condition of the vessel (his body, then suffering hunger) into which the bread was received; and this interpretation is confirmed by *S. Irenaeus* (iv. 20, p. 305, ed. Grabe), who refers to the words of our Lord justifying David on this occasion, and adds, "Sacerdos autem scitus (qu. sanctus) fuerat David apud Deum, quoniam Saul persecutionem faceret ei; καὶ βασιλεὺς δίκαιος λεγόμενος τῷ κυρίῳ ἔχεται;" cp. *Tertullian* de Exhort. Cast. c. 7.

S. Augustine remarks on this and other acts of David, that they were prophetic of Christ, who would unite in Himself the priestly with the royal functions: "Nonne commutatum regnum in David, reprobato Saule, clamant praenuntiari novum sacerdotium, novumque regnum reprobato vetere, quod erat umbra futuri in Domino nostro Jesu Christo venturum? Nonne ipse David, cum panes propositionis manducavit, quos non licebat manducare nisi solis sacerdotibus, in una persona utrumque futurum, id est, in uno Jesu Christo regnum et sacerdotium figuravit?"

In his note on the passage of *Irenaeus*, *Dr. Grabe* applies this passage to the consideration of the question whether, in cases of necessity, where a lawful minister may not be had, the Sacrament of Baptism may not be administered by lay hands? Cp. *Hooker*, V. lxiii.

6. the day when it was taken away] The Sabbath (Lev. xxiv. 8).

7. detained before the LORD] Perhaps as a proselyte for VOL. II. PART II.—49

instruction, or for some religious purification. Doeg was engaged in the performance of an act of religion, before the Lord, at His sanctuary, and yet he harboured malignant thoughts, and was ready to perform an impious and bloody deed: see below, xxii. 18. The sins of blasphemy and cruelty seem to have spread from Saul to his servants.

Doeg the Edomite, the betrayer of David, is compared by the fathers to Judas, the betrayer of Christ: cp. *Bede*, Qu. 13. Judas the traitor, and the chief priests and people who joined with him, were engaged in a work "before the Lord," viz., in keeping the passover, when they crucified Christ.

9. The sword of Goliath] See above, xvii. 51. 54. — valley of Elah] or, of the terebinth: see xvii. 2. 10. Achish] Called Abimelech (the official title of the kings of Gath) in the superscription to Ps. xxxiv.

— Gath] Gath was near David's native mountains, and probably had more friendly relations with the Israelites than the more distant cities of the Philistines (*Dr. Thomson*, p. 569).

11. David the king of the land] The Gentile Philistines acknowledge him as such, even when Saul is persecuting him. So Pilate, the heathen governor, wrote on the Cross, "Jesus, the King of the Jews," when they rejected him.

13. he changed his behaviour] Literally, he changed his sense, his reason. Cp. Ps. xxxiv. 1. *Genes.* 323.

— scrabbled] scrawled: see on Ps. lxxviii. 41.

14. ye see the man is mad] So speaks Achish concerning David. David feigned madness. In Christ, the true David, there are none of the infirmities of David. David said that he came on the king's business. This was not true of him, but it is true of Christ, who said, "Wist ye not that I must be about My Father's business?" (Luke ii. 49). "I came not to do mine own will, but the will of Him that sent Me" (John v. 30; vi. 38). David feigned to be mad, and was despised as such. Christ is the wisdom of God, but even His own friends said of Him, "He is beside Himself" (Mark iii. 21); and His Gospel was rejected as foolishness by the princes of this world (1 Cor. i. 22, 26; ii. 6—8), and to Christ's Apostle it was said, "Much learning doth make thee mad" (Acts xxvi. 24). Cp. *S. Augustine* in Ps. xxxiii.

CH. XXII. 1. Adullam] in the lowlands of Judah; probably near Shochoh and Azekah, about eight miles from Bethlehem, from which place David's brethren came to him.

H

^f Lev. 8. 26.
^g Matt. 12. 3, 4.
^h Mark 2. 25, 26.
ⁱ Luke 6. 3, 4.
^h Lev. 24. 5, 9.

ⁱ ch. 22. 9.
^h Ps. 52, title.

^k ch. 17. 2, 50.
^l See ch. 21. 10.

^l Or, Abimelech,
^h Ps. 34, title.
^m Ps. 56, title.

ⁿ ch. 18. 7. & 29.
^o Luke 2. 19.

^p Ps. 34, title.

^q Or, made
marks.

^r Or, playeth the
mad man.

^a Ps. 57, title, &
143, title.
^b 2 Sam. 23. 13.

c Judg. 11. 3.
† Heb. *had a creditor.*
† Heb. *bitter of soul.*

and when his brethren and all his father's house heard it, they went down thither to him. ² And every one *that was* in distress, and every one that *† was* in debt, and every one *that was* *†* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

d 2 Sam. 24. 11.
1 Chron. 21. 9.
2 Chron. 29. 25.

³ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. ⁴ And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. ⁵ And the prophet ^a Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

|| Or, *grove in a high place.*

e ch. 8. 14.

† Heb. *uncovereth mine ear*, ch. 20. 2.
f ch. 18. 3. & 20. 30.

⁶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a || tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;) ⁷ Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse ^e give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; ⁸ That all of you have conspired against me, and *there is none* that *† sheweth* me that *'my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?*

g ch. 21. 7.
Ps. 52, title, & ver. 1, 2, 3.
h ch. 21. 1.
i ch. 14. 3.
k Num. 27. 21.
l ch. 21. 6, 9.

⁹ Then answered ^e Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to ^b Ahimelech the son of ^a Ahitub. ¹⁰ And he enquired of the LORD for him, and ^g gave him victuals, and gave him the sword of Goliath the Philistine.

† Heb. *Behold me.*

¹¹ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king. ¹² And Saul said, Hear now, thou son of Ahitub. And he answered, *† Here I am*, my lord. ¹³ And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? ¹⁴ Then Ahimelech answered the king, and said, And who is *so faithful* among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? ¹⁵ Did I then begin to enquire of God for him? be it far from me: let not the king

^{2.} *every one that was in distress—in debt—discontented*] A foreshadowing of what was afterwards said of the true David, Jesus Christ,—“This man receiveth sinners, and eateth with them” (Luke xv. 2). Cp. Matt. xi. 19. David's men were improved under his command and influence: see xiv. 15. Christ received sinners in order that they might not continue sinners, but be released from the burden of their sins, and become holy in word and deed (Matt. xi. 28).

—*four hundred men*] A list of the principal among them is given in 1 Chron. xii. 8—18; and some of their acts are described in 2 Sam. xxiii. 13—22. 1 Chron. xi. 15—24.

^{3.} *Mizpeh of Moab*] Perhaps he resorted to Moab for refuge because his ancestress Ruth was from that country (Ruth i. 2, 4; iv. 21, 22).

—*Let my father and my mother—be with you*] and be in safety, as Ruth was hospitably received at Bethlehem. In this solicitude of David for his parents, we see a faint glimpse of the tender care of the true David, when on the Cross, for His mother (John xix. 26, 27).

^{4.} *the hold*] the fortified cave. The original word is derived from *tsur*, a rock (*Gesen.* 51). Probably it means the rock near Mizpeh (*Syriac, Arabic*); and *Josephus* (vi. 12. 4) seems to

countenance this interpretation. God came to David there, and directed him to return to Judah.

^{5.} *Gad*] who was probably brought up in Samuel's school of the Prophets, and was informed that David had been anointed by him, and afterwards is called his seer (2 Sam. xxiv. 11. 1 Chron. xxi. 9. 2 Chron. xxix. 25), and the chronicler of his acts (1 Chron. xxix. 29).

—*Hareth*] the site of which is unknown. In the Onomas-ticon it is placed to the west of Jerusalem.

^{6.} *under a tree in Ramah*] Rather, under *the terebinth on the hill*, or high place, of Gibeah, Saul's own city. On the word *eshel*, here rendered *tree*, see Gen. xxi. 33; below, xxxi. 18. 1 Chron. x. 12. *Gesen.* 86; and as to the word *Ramah* (here with the article), *high place*, see Ezek. xvi. 24; and *Gesen.* 769; and *Keil*, 64.

^{14.} *goeth at thy bidding*] Rather, who is admitted to thy private audience. The Hebrew word here rendered *goeth* is from *sur*, to retire, to draw near (*Gesen.* 582); and the words seem to mean, *who retires to thy audience*, i. e., is admitted to thy secret counsels: see 2 Sam. xxiii. 23. 1 Chron. xi. 25; and *Gesen.* 518.

^{15.} *for him*] No, it was not for *him*, but for *thee*, whose son-in-law and loyal subject he is.

impute any thing unto his servant, nor to all the house of my father : for thy servant knew nothing of all this, † less or more. ¹⁶ And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. ¹⁷ And the king said unto the † footmen that stood about him, Turn, and slay the priests of the LORD ; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. ¹⁸ And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. ¹⁹ And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

²⁰ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. ²¹ And Abiathar shewed David that Saul had slain the LORD's priests. ²² And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul : I have occasioned the death of all the persons of thy father's house. ²³ Abide thou with me, fear not : for he that seeketh my life seeketh thy life : but with me thou shalt be in safeguard.

XXIII. ¹ Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors. ² Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines ? And the LORD said unto David, Go, and smite the Philistines, and save Keilah. ³ And David's men said unto him, Behold, we be afraid here in Judah : how much more then if we come to Keilah against the armies of the Philistines ? ⁴ Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah ; for I will deliver the Philistines into thine hand. ⁵ So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. ⁶ And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

17. the servants . . . would not] And thus they were more faithful to Saul, than if they had obeyed his order, which was against the commandment of the Lord, whose servant the king was, no less than they.

The heinousness of Saul's sin in killing the Priests made the cup of his guilt to overflow, and is made more conspicuous by this refusal of his servants to do it (*Theodoret*).

The three years' famine in David's time was "for Saul and his bloody house, because he slew the Gibeonites," the ministers of the tabernacle : see 2 Sam. xxi. 1.

18. a linen ephod] See above, ii. 18 ; xv. 27.

19. And Nob, the city of the priests] who were treated by Saul in his rage as if they had been Amalekites (xv. 8).

Yet even in this barbarous act, Saul unconsciously fulfilled the prophecy of God against the house of Eli for its sins : as *Josephus* observes (vi. 12. 6). See above, ii. 27. 36 ; iii. 11—18.

God owed a revenge to the house of Eli, and now, by the delation of Doeg, He takes occasion to pay it. Saul's cruelty and Doeg's treachery were made the instruments for the execution of God's counsel ; but they lose nothing of their guilt thereby, nor does God's holy counsel gather any blemish by their guilt (*Bp. Hall*).

The fifty-second Psalm was composed by David on this occasion ; perhaps also Psalms xvii., xxxv., lxiv., and cxi. *S. Hilary*, commenting on the Psalms, observes that Doeg the Edomite, the herdsman of Saul, who betrayed David's visit to the Tabernacle, and to Ahimelech, and who murdered the

priests, is a figure of the Jews in their treachery to the true David. Judas was a Doeg. Such were the unbelieving Jews ; such are all who betray Christ and persecute His Church.

23. Abide thou with me, fear not] By saving David he saved himself. Abiathar received a testimony from Solomon : "Thou barest the ark before David my father, and thou hast been afflicted in all wherein my father was afflicted ;" therefore "I will not put thee to death" (1 Kings ii. 26).

But he was treacherous to Solomon, and was thrust out of the priesthood, and so another prophecy was fulfilled : see 1 Kings ii. 27, and on Num. xxv. 11—18.

CH. XXIII. 1. Keilah] in the lowlands of Judah (*Josh. xv. 44*) : — the threshingfloors] on the high open ground outside the town. Cp. on Ruth iii. 2. 15.

2. David enquired of the LORD] By the Urim and Thummim of the breastplate, which Abiathar the Priest had brought to him.

The murder of the priests had deprived Saul of this access to God, and had opened it to David : see v. 6.

6. Abiathar—fled to David to Keilah] Not as though Abiathar had then fled to David for the first time ; but he showed his faith and attachment to David (see above, on xxii. 23) by going to David for a refuge, when David was supposed, even by his own men, to be in the greatest danger (v. 8).

— he came down with an ephod in his hand] Rather, the ephod came down in his hand. God's oracle came with him to David.

^d Num. 27. 31. ch. 30. 7. ^e ch. 22. 19. ^f ch. 22. 2. & 25. 13. ^g Ps. 11. 1. ^h Josh. 15. 55. ⁱ Ps. 54. 3, 4. [†] Heb. *shut up*.

7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. ⁸ And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. ⁹ And David knew that Saul secretly practised mischief against him; and ⁴ he said to Abiathar the priest, Bring hither the ephod. ¹⁰ Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, ⁶ to destroy the city for my sake. ¹¹ Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. ¹² Then said David, Will the men of Keilah [†] deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up. ¹³ Then David and his men, ⁷ which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. ¹⁴ And David abode in the wilderness in strong holds, and remained in ⁸ a mountain in the wilderness of ^h Ziph. And Saul ¹ sought him every day, but God delivered him not into his hand. ¹⁵ And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

^k ch. 24. 20. ^l ch. 18. 3. & 20. 16, 42. ² Sam. 31. 7. ^m See ch. 26. 1. Ps. 54, title. [†] Heb. *on the right hand*. ¹ Or, *The wilderness?* ⁿ Ps. 54. 3. [†] Heb. *foot shall be*.

¹⁶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. ¹⁷ And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and ¹ that also Saul my father knoweth. ¹⁸ And they two ¹ made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

¹⁹ Then ^m came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is [†] on the south of ^{||} Jeshimon? ²⁰ Now therefore, O king, come down according to all the desire of thy soul to come down; and ² our part shall be to deliver him into the king's hand. ²¹ And Saul said, Blessed be ye of the LORD; for ye have compassion on me. ²² Go, I pray you, prepare yet, and know and see his place where his [†] haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. ²³ See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. ²⁴ And they arose, and went to Ziph before Saul: but David and his men were in the wilderness ^o of Maon, in the plain on the south of Jeshimon.

⁹. Bring hither the ephod] with the Urim and Thummim. Cp. Hengst., Auth. ii. 67.

¹¹. the LORD said, He will come down] God corrects the order of David's questions.

¹². They will deliver thee up] Hence it is clear (as many of the Schoolmen have observed) that God's foreknowledge extends to contingencies; that is, to events which would take place, if other events (which may not take place) should take place. God foreknows what would be, and will not be, as well as what will be.

On the importance of this proposition, in its bearing on the question of Predestination, the Editor may perhaps be allowed to refer to his Occasional Sermons (Serm. iv. p. 71).

¹⁴. the wilderness] between the hill-country of Judah and the Dead Sea.

— Ziph] now Tell-Zif; a hill about four miles S.E. of Hebron (Robinson, ii. 191). Cp. Josh. xv. 55.

¹⁶. in God] in God's promises—not by human aid: another

proof of Jonathan's faith, which confirmed that of David himself.

¹⁷. I shall be next unto thee] So said Jonathan to David, and so the faithful soul of the true Israelite is permitted to say to the Divine David: see Rev. iii. 21.

¹⁹. the Ziphites] whose treachery forms a striking contrast to the love of Jonathan, and makes it more conspicuous.

The complaint of David for the treachery of the Ziphites may still be heard in the fifty-fourth Psalm, written (as is commonly supposed) at this time.

— Hachilah] on the south side of Tell-Zif (v. 14), whence is a fine panoramic view of the scene here described (*Vandevelde*).

— Jeshimon] the wilderness; on the west side of the Dead Sea.

²⁰. come down] from Gibeah.

²². where his haunt is] Literally, where his foot is—track him, as if he were a beast of prey.

²⁵ Saul also and his men went to seek him. And they told David: wherefore he came down || into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. ²⁶ And Saul went on this side of the mountain, and David and his men on that side of the mountain: ²⁷ and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. ²⁸ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have †invaded the land. ²⁹ Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place || Sela-hammahlekoth.

¹ And David went up from thence, and dwelt in strong holds at 'En-gedi. XXIV. ² And it came to pass, when Saul was returned from †following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. ³ Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. ⁴ And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. ⁵ And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of †Saul's robe privily. ⁶ And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. ⁷ And he said unto his

1 Or, from the rock.

p Ps. 31. 25.

q Ps. 17. 9.

r See 2 Kings 19. 9.

† Heb. spread themselves upon, &c.

‡ That is, The rock of divisions.

s 2 Chron. 20. 2.

a ch. 23. 28.

† Heb. after.

b Ps. 38. 12.

c Ps. 141. 6.

d Judg. 3. 24.

e Ps. 57. title, & 142. title.

f ch. 26. 8.

† Heb. the robe which was Saul's. s 2 Sam. 24. 10.

^{25. a rock} the rock: probably the circular hill of *Main*, on which are ruins of a tower. It commands an extensive view eastward toward the Dead Sea; and northward toward Hebron, which is visible from it: see *Robinson* ii. 194, who says, "Here we found ourselves surrounded by the towns and mountains of Judah, and could enumerate before us not less than nine places still bearing apparently their ancient names—Maon, Carmel (now *Karmel*), and Ziph, and Juttah; Jattir, Socoh (now *Shuweikeh*), Anab, and Eshtemoa (now *Semua*), and Kirjath Arba, which is Hebron" (Josh. xv. 48). The feelings with which we looked upon those ancient sites were a sufficient reward for our whole journey."

— *Maon*] now *Main*, about nine miles south of Hebron (cp. Josh. xv. 55), and about five miles south of *Tell-Zif*, whence it is visible.

^{27. Haste thee, and come; for the Philistines have invaded the land}] The Philistine invasion was providentially the means of David's escape. So Jerusalem was delivered by God, sending a blast on Sennacherib, by a rumour of the inroad of the king of Ethiopia (Isa. xxxvii. 7. 9). So the primitive "Church of Judaea had rest," because the Jews, their persecutors, were driven off by the assault of the Romans upon them (see on Acts ix. 31); so St. Paul escaped by means of the quarrels of the Pharisees and Sadducees (Acts xxiii. 9, 10).

^{28. Sela-hammahlekoth}] rock of escapings: from *chalak*, to be smooth, and in hiphil, to slip away, to escape (*Gesen.* 283). Another meaning of *chalak* is to divide, and this meaning is assigned to this word here in some ancient versions (*Sept.*, *Valg.*, *Syr.*, *Arabic*), whence perhaps the sense is rock of divisions, because Saul's attention was distracted between two enemies; and so David escaped.

^{29. En-gedi}] now *Ain Jidy*, i. e. fountain of the kid, a beautiful fountain on the west coast of the Dead Sea (Josh. xv. 62). There David lived among "the rocks of the wild goats." On all sides the country is full of caverns, which might serve as lurking-places for David and his men. We ascended the summit of a perpendicular cliff overhanging *Ain Jidy* and the Dead Sea, fifteen hundred feet below us, which lay before us, in its vast deep chasm, shut in on both sides by ranges of precipitous mountains. The more ancient Hebrew name of *Engedi* was *Hasezon Tamar* (felling of palm-trees); as such it is first mentioned before the destruction of Sodom (Gen. xiv. 7. 2 Chron. xx. 2). Under the name of *Engedi* it occurs as a city of Judah in the desert, giving its name to that part of the desert to

which David withdrew for fear of Saul. According to Josephus (Antt. ix. 1. 2) it lay upon the lake Asphaltites, and was celebrated for beautiful palm-trees, whence its name *Hasezon Tamar*; and its vineyards are likewise mentioned in the Old Testament (Cant. i. 14). *Robinson*, ii. 204. 214. Cp. *Dr. Thomson's* descriptions, *Land and Book*, pp. 602, 603; and the description and view in the *Rev. H. B. Tristram's* *Land of Israel*, pp. 281, 282.

CH. XXIV. 3. a cave] Supposed by some to be a large cave called *Elmaamak* in *Wady Charaitun* (N.E. of Tekoa), described by *Pococke* (ii. 41), and by *Vandewelde* (ii. 74), but this seems to be too far from Engedi.

— to cover his feet] One of the modes of expression by which Holy Scripture teaches reserve and delicacy of language. Cp. Judg. iii. 24, and *Josephus* vi. 3, 4; and see note below, on 1 Thess. iv. 6.

4. cut off the skirt of Saul's robe] The skirt (literally, the wing) of his long outer mantle (*meil*). Saul had probably laid aside his loose mantle, when he retired for the purpose mentioned in v. 3, and had left his mantle on the ground, which David espied (perhaps it was of a bright colour, such as was worn by kings), and he advanced from his retreat, and cut off the skirt of it.

Probably David would have felt too much reverence for Saul, to injure his robe, if it had been actually on his royal person at the time; as it was, "his heart smote him because he had cut off Saul's skirt."

5—8.] For lessons of Christian loyalty to kings, derivable from this history, see the sermon of *Bp. Andrews* on this text, iv. 151—182.

Many divines of the Roman Church, especially among the Jesuits, have not hesitated to affirm that David would have been justified in killing Saul, as an act of self-defence: see *Lessius* de *Justitia* ii. 9, dub. 8, and *Covarvivas*, *Corduba*, *Navarrus*, and others quoted by *A. Lepide* here; an opinion which contravenes David's own declaration, v. 6. 10, 11; xxvi. 9. 11; and 2 Sam. i. 14—16. Cp. *S. Chrys.* tom. iv. p. 757. *S. Augustine* c. litt. Petilian., "David Saulem, propter sacro-sanctam unctionem, et honoravit vivum, et vindicavit occisum;" and below, on iv. 13.

5. David's heart] Here heart is used for conscience, as often in Hebrew: see Prov. iv. 23. Eccl. vii. 22; note below, on 1 John iii. 21; and *Bp. Sanderson* on Conscience, Præl. i. § 3.

h ch. 26. 11.

† Heb. *cut off*.
i Ps. 7. 4.
Matt. 5. 44.
Rom. 12. 17. 19.

men, ⁶ The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD. ⁷ So David [†] stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his way*.

k Ps. 141. 6.
Prov. 16. 28.
& 17. 9.

⁸ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. ⁹ And David said to Saul, ^k Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

l Ps. 7. 3.
& 35. 7.
m ch. 26. 20.

¹⁰ Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some bade me kill thee: but mine eye spared thee*; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed. ¹¹ Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* ^l neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou ^m huntest my soul to take it. ¹² ⁿ The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. ¹³ As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. ¹⁴ After whom is the king of Israel come out? after whom dost thou pursue? ^o after a dead dog, after ^p a flea. ¹⁵ ^q The LORD therefore be judge, and judge between me and thee, and ^r see, and ^s plead my cause, and [†] deliver me out of thine hand.

o ch. 17. 43.
2 Sam. 9. 8.
p ch. 26. 20.
q ver. 12.
r 2 Chron. 24. 22.
s Ps. 35. 1.
& 43. 1.
& 119. 154.
Micah 7. 9.
† Heb. *judge*.
t ch. 26. 17.
u ch. 26. 21.
x Gen. 38. 26.
y Matt. 5. 44.

¹⁶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is this thy voice, my son David?* And Saul lifted up his voice, and wept. ¹⁷ ^a And he said to David, Thou *art* ^a more righteous than I: for ^v thou hast rewarded me good, whereas I have rewarded thee evil. ¹⁸ And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when ^a the LORD had [†] delivered me into thine hand, thou killedst me not. ¹⁹ For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. ²⁰ And now, behold, ^a I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. ²¹ ^b Swear now therefore unto me by the LORD, ^c that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. ²² And David sware unto Saul. And Saul went home; but David and his men gat them up unto ^d the hold.

z ch. 26. 23.
† Heb. *shut up*.
ch. 23. 12.
& 26. 8.

a ch. 28. 17.

b Gen. 21. 23.

c 2 Sam. 21. 6, 8.

d ch. 23. 29.

6. *The LORD forbid*] Lit. *a curse be to me from the LORD* (*Gesen.* 280). Cp. Josh. xxii. 29; below, xxvi. 11. 1 Kings xxi. 3. "There is not in any tongue so earnest, passionate an abnegation, abjuration, abrenunciation as this" (*Bp. Andrewes*, iv. 168).

David showed more heroism in conquering his own anger, ambition, and revenge, and in sparing Saul, than in conquering Goliath the champion of the Philistines. *S. Chrys.* in the homilies quoted at the end of this chapter, p. 761.

7. *suffered them not*] Lit. *tore them away*. Cp. *Gesen.* 841.

13. *Wickedness proceedeth from the wicked*] It comes from the wicked; but does not proceed from me.

David, though he could not but desire the accomplishment of God's gracious promise to advance him to the kingdom, which was not his yet, otherwise than by God's designation, but another's (i. e. Saul's); yet when he was urged by his followers to lay hold of a fair opportunity, which, they thought, God had put into his hand for the effect thereof, his soul did so much abhor the very mention of such a fact, that at two several times (cp. xxvi. 11) he would not so much as take the advice into the

least deliberation, but rejected it, with an *Absit!* too. "Shall I lay these hands upon the LORD's anointed? *God forbid!* No; I will not do it for a kingdom; such wicked facts I leave for wicked men to act. God can, and will, in His own due time make good His own promise without my sin. I shall be content to wait His leisure, and to remain in the sad condition I now am in, till it shall please Him to bring me out of it." *Bp. Sanderson*, i. 129.

Wickedness proceedeth from the wicked—a prophetic speech. Thy death will not be from me, who have no such evil thoughts—but from the wicked. And so it was: Saul perished by his own wicked hands (xxxi. 4).

14. *a flea*] Lit. *one flea*: a single one; and so *Sept., Vulg.* Cp. xxvi. 20; the only other place where it is mentioned in the Bible (*Thomson*).

16. *Is this thy voice, my son David?*] David, by his tenderness and forbearance, heaped coals of fire—of burning shame, remorse, and love, on Saul's head. Cp. below, xxvi. 17; and note on Rom. xii. 20; and *S. Chrys.* Hom., quoted below, p. 778.

22. *David—gat—unto the hold*] David sware to Saul, and was true to him; but David could not trust Saul.

XXV. ¹ And ^a Samuel died; and all the Israelites were gathered together, and ^b lamented him, and buried him in his house at Ramah. And David arose, and went down ^c to the wilderness of Paran.

² And there was a man ^d in Maon, whose || possessions were in ^e Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. ³ Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. ⁴ And David heard in the wilderness that Nabal did ^f shear his sheep. ⁵ And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and ^g greet him in my name: ⁶ And thus shall ye say to him that liveth in prosperity, ^h Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. ⁷ And now I have heard that thou hast shearers: now thy shepherds which were with us, we ⁱ hurt them not, ^j neither was there ought missing unto them, all the while they were in Carmel. ⁸ Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in ^k a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. ⁹ And when David's young men came, they spake to Nabal according to all those words in the name of David, and ^l ceased. ¹⁰ And Nabal answered David's servants, and said, ^m Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. ¹¹ Shall I then take my bread, and my water, and my ⁿ flesh that I have killed for my shearers, and give it

a ch. 28. 3.

b Num. 20. 29.

Deut. 34. 6.

c Gen. 21. 21.

Ps. 120. 5.

d ch. 23. 24.

e Or, business.

f Josh. 15. 55.

f Gen. 38. 13.

g Sam. 13. 23.

h Heb. ask him in

my name of peace,

ch. 17. 22.

i 1 Chron. 12. 18.

Ps. 122. 7.

j Luke 10. 5

k Heb. shamed.

l ver. 15. 21.

m Neh. 8. 10.

Esth. 9. 19.

n Heb. rested.

o Judg. 9. 28.

p Ps. 73. 7, 8. &

123. 5, 4.

q Judg. 8. 6.

r Heb. slaughter.

Certain Psalms of David appear to be connected with the incidents related in this chapter; especially Psalm lvii., see the title to that Psalm, "when he fled from Saul in the cave" ("Be merciful unto me, O God"); and cp. Ps. lviii., and Ps. lxi., which will be read with interest in reference to these incidents.

There are three eloquent homilies of *S. Chrysostom*, on Saul and David, which relate to this portion of the history: see *S. Chrys.* iv. pp. 748—783, ed. Montfaucon. Meditate, he says, on this example of David; and do thou imitate it. Imitate it, in his self-control and in his love of his enemy. The cave in which he was, became like a Christian Church; and he was like a Christian Bishop, who first preaches a sermon, and then offers the sacrifice of the altar. (On the sense in which *S. Chrysostom* used the words, "offers the sacrifice of the altar," see below, notes on Heb. ix. 12, p. 411.) So David preached a sermon by his example; and offered a true sacrifice, the spiritual sacrifice of himself, of his own anger: he became as it were a priest, a sacrifice, and an altar; and having offered this victim, he gained a glorious victory (*S. Chrys.*, tom. iv. p. 761).

CH. XXV. 1. *Samuel died*] According to *Josephus* (vi. 13. 5) he had judged Israel twelve years after Eli's death, and eighteen years together with Saul the king: see above, on xv. 33.

After the death of Samuel the Prophet his protector and friend, David seemed to be more desolate, and retired to a greater distance from the persecution of Saul.

— *Ramah*] where Samuel was born and lived: see on i. 1.

— *wilderness of Paran*] the northern tract of the desert of Arabia: see Num. x. 12. "Woe is me (he says, Ps. cxx. 5) that I sojourn in Mesech, and dwell in the tents of Kedar. My flesh longeth for thee, in a dry and thirsty land, where no water is" (Ps. lxi. 1; cxliii. 6).

2. *Maon*] in the hill-country of Judah, where he had been before: see xxiii. 24.

— *Carmel*] not the Carmel on the sea-coast, celebrated in the history of Elijah (1 Kings xviii. 19), but in the hill-country of Judah, about a mile N.W. of Maon. It is now called *Kurmul*; "where are more extensive ruins than we yet had seen any where unless, perhaps, at Bethel. The ruins of the town lie around the head, and along the two sides, of a valley, the head of which forms a semicircular amphitheatre shut in by rocks;

the bottom of which is formed by a beautiful grass-plot with an artificial fountain in the middle. Here Saul set up the trophy of his victory over Amalek, and here Nabal was shearing his sheep, when the affair took place in which Abigail bore so conspicuous a part" (*Robinson*, ii. 196. 199).

3. *Nabal*] On the meaning of which name see v. 25.

— *Abigail*] which means whose father is joy (*Gesen.* 5).

— *he was of the house of Caleb*] Lit. and he was a *Calebite*; which *Josephus* (vi. 13. 6) interprets by *κυνικός*, our-like: and so *Sept.*, *Arabic*, and *Syriac*; and this seems to be the true sense.

4. *David heard in the wilderness*] of Paran: see v. 1. He was drawn from his retreat by these tidings.

5. *go to Nabal, and greet him*] In all these particulars (says *Dr. Robinson*) when we were at *Kurmul*, and were in the midst of scenes memorable for the adventures of David, we were deeply struck with the truth and strength of the biblical description of manners and customs, almost identically the same as those that exist at the present day. On such a festive occasion as a sheep-shearing, near a town or village, an Arab Sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message would be a transcript of that of David to Nabal (*Robinson*, ii. 200, 201).

6. *that liveth*] or, literally, *to life*. It seems to be a salutation like *vivas! valeas!* See *Bp. Pearson* on the Creed, Art. xii., note, p. 395.

9. *and ceased*] See *Gesen.* 589. Some interpret it "they sat down," waiting for a reply. They added nothing of their own, but delivered the message of their master, precisely as David had uttered it.

11. *my bread*] Nabal says,—my bread, my water, my flesh, my shearers; as if any thing were really his own, and not lent to him by God! Our Lord, describing the *Nabal* (or *fool*) of the Gospel; who had said, "I have no room where to bestow my fruits; I will pull down my barns, and will build greater, and there will I bestow all my fruits, and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry," adds, that God said unto him, "Thou fool (*ἄφρων*), (thou second *Nabal*), this night shall thy soul be required of thee; and then whose shall those things be which thou hast provided?" See below, on Luke xii. 17—20.

m ch. 30. 24.

unto men, whom I know not whence they be? ¹² So David's young men turned their way, and went again, and came and told him all those sayings. ¹³ And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ^m abode by the stuff.

† Heb. *saw upon them.*
n ver. 7.
† Heb. *shamed.*

o Ex. 14. 22.
Job 1. 10.

p ch. 20. 7.

q Deut. 13. 13.
Judg. 19. 22.
r Gen. 32. 13.
Prov. 18. 16. & 21. 14.

I Or, *lumps.*

s Gen. 32. 16, 20.

t Ps. 109. 5.
Prov. 17. 13.
u Ruth 1. 17.
ch. 3. 17. & 20. 13, 16.
x ver. 34.
y 1 Kings 14. 10. & 21. 21.
z 2 Kings 9. 8.
s Josh. 15. 18.
Judg. 1. 14.

† Heb. *care.*

† Heb. *lay it to his heart.*
I That is, *Fool.*

a 2 Kings 2. 2.

b Gen. 20. 6.
ver. 33.

¹⁴ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [†] railed on them. ¹⁵ But the men *were* very good unto us, and ^a we were not [†] hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: ¹⁶ They were ^o a wall unto us both by night and day, all the while we were with them keeping the sheep. ¹⁷ Now therefore know and consider what thou wilt do; for ^p evil is determined against our master, and against all his household: for he *is such* a son of ^q Belial, that *a man* cannot speak to him. ¹⁸ Then Abigail made haste, and ^r took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred ^{||} clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. ¹⁹ And she said unto her servants, ^s Go on before me; behold, I come after you. But she told not her husband Nabal. ²⁰ And it was *so*, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. ²¹ Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath ^t requited me evil for good. ²² ^u So and more also do God unto the enemies of David, if I ^x leave of all that *pertain* to him by the morning light ^y any that pisseth against the wall.

²³ And when Abigail saw David, she hastened, and ^z lighted off the ass, and fell before David on her face, and bowed herself to the ground, ²⁴ And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: and let thine handmaid, I pray thee, speak in thine [†] audience, and hear the words of thine handmaid. ²⁵ Let not my lord, I pray thee, [†] regard this man of Belial, *even* Nabal: for as his name is, so is he; ^{||} Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. ²⁶ Now therefore, my lord, ^a as the LORD liveth, and as thy soul liveth, seeing the LORD hath ^b withholden thee from coming to *shed*

13. *the stuff*] See Gen. xxxi. 37; xlv. 20: above, x. 22; below, xxx. 24.

17. *son of Belial*] See on Deut. xiii. 18, and Judg. xix. 22.

20. *covert of the hill*] A deep dip into the hill, into which she came down from the north, when David came down to it from the south.

22. *So and more also do God unto—David*] David swears that he will destroy every male of Nabal's household. Yet he did *not keep this oath*; and he afterwards *blessed* God that he was *prevented* from keeping it (see v. 33), for he was under a previous obligation to obey God, and *not* to commit murder. He sinned in swearing such an oath; but he would have sinned more, if he had added the sin of murder to the sin of swearing a rash oath.

Here is instruction with regard to *rash oaths and unlawful vows*: see *Bp. Sanderson* de Jura. iii. 16; and note below, on Matt. xiv. 9. Acts xxiii. 12. Observe the contrast between the cases of David and Herod. David is deterred by the expostulations of Abigail, a prudent and fair woman, from keeping his oath, and from putting to death an evil man, Nabal; and he blesses God for it. Herod is urged by Herodias and her mother, two women fair in countenance, but foul in heart, to keep his rash oath, and to put to death a holy man, John the Baptist; and

he suffered remorse for doing so (Matt. xiv. 1, 2), and afterwards fell into greater sin, and mocked the *Divine David* (Luke xxiii. 11), and came to a miserable end.

— *any . . . wall*] any male (so *E. Levi, Elias, Bochart, Keil, Aescmann*), especially the youngest boy of the family. See *Gesen.* 853. Cp. 1 Kings xiv. 10; xvi. 11; xxi. 21. 2 Kings ix. 8.

23. *lighted off the ass*] as Achsah did, before her father (Josh. xv. 18).

25. *man of Belial*] man of naught, a weak creature: see on Deut. xiii. 18: above, v. 17; below, xxx. 22.

— *Nabal is his name, and folly is with him*] Rather, *illness is with him*. He is by nature a weak creature. Do not therefore heed what he says. Abigail apologizes for her husband, and represents him as offending out of stolidity and silliness, rather than of malice prepense. *Nabal*, i. e. ἀπῶρον, the word used by our Lord in St. Luke's Gospel: see above, on v. 11 (from the word *nabal*, to *fade away*, *Gesen.* 528), and the *Sept.* here has ἀποσύνη μετ' αὐτοῦ, and *Josephus* (vi. 13. 7) says that Ναββάλος κατὰ τὴν Ἑβραίων γλῶτταν ἀποσύνην δηλοῖ, not so strong a word as *μωπλῶν*. Job applies the word *Nabal* to his wife (Job ii. 10), as Abigail does to her husband.

blood, and from †^cavenging thyself with thine own hand, now ^dlet thine enemies, and they that seek evil to my lord, be as Nabal. ²⁷ And now ^ethis || blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord. ²⁸ I pray thee, forgive the trespass of thine handmaid: for 'the LORD will certainly make my lord a sure house; because my lord ^ffighteth the battles of the LORD, and ^gevil hath not been found in thee *all* thy days. ²⁹ Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he 'sling out, † *as out* of the middle of a sling. ³⁰ And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; ³¹ That this shall be † no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

³² And David said to Abigail, ^hBlessed be the LORD God of Israel, which sent thee this day to meet me: ³³ And blessed be thy advice, and blessed be thou, which hast ⁱkept me this day from coming to *shed* blood, and from avenging myself with mine own hand. ³⁴ For in very deed, *as* the LORD God of Israel liveth, which hath ^jkept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had ^knot been left unto Nabal by the morning light any that pisseth against the wall. ³⁵ So David received of her hand *that* which she had brought him, and said unto her, ^lGo up in peace to thine house; see, I have hearkened to thy voice, and have ^maccepted thy person.

³⁶ And Abigail came to Nabal; and, behold, ⁿhe held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light. ³⁷ But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone. ³⁸ And it came to pass about ten days *after*, that the LORD smote Nabal, that he died. ³⁹ And when David heard that Nabal was dead, he said, ^oBlessed be the LORD, that hath ^ppleaded the cause of my

† Heb. *saving thyself*.
c Rom. 12. 19.
d 2 Sam. 18. 32.
e Gen. 33. 11.
ch. 30. 26.
f 2 Kings 5. 15.
g Or, *present*.
† Heb. *walk at the feet of*, &c.
ver. 42.
Judg. 4. 10.
f 2 Sam. 7. 11, 27.
i Kings 9. 5.
j Chron. 17. 10, 25.
g ch. 18. 17.
h ch. 24. 11.
i Jer. 10. 18.
† Heb. *in the midst of the*
bought of a sling.

† Heb. *no staggering, or, stumbling*.

k Gen. 24. 27.
Ex. 18. 10.
Ps. 41. 13. & 72. 18.
Luke 1. 68.
l ver. 26.
m ver. 26.
n ver. 28.
o ch. 20. 42.
2 Sam. 15. 9.
2 Kings 5. 19.
Luke 7. 50. & 8. 48.
p Gen. 19. 21.
q 2 Sam. 13. 23.

r ver. 32.
s Prov. 23. 23.

26. *as Nabal*] weak, and insignificant, unable to hurt thee; Abigail refers to the etymology of the name, which means to wither, to fade away, like a flower or a leaf: see v. 25.

27. *this blessing*] εὐλογία (Sept.), gift: see Gen. xxxiii. 11; below, xxx. 26. 2 Kings v. 15. 2 Cor. ix. 5, 6.

29. *Yet a man is risen*] Literally, *and a man is risen*. She spares the name of the king, and the case is put almost hypothetically. "Si enim surrexerit" (Vulg.).

— *in the bundle of life*] in the bundle of the living ones with the LORD; i. e., of those who live with JEHOVAH, the Ever-living One, both in time and eternity. Cp. Pfeiffer, p. 200.

The word *bundle* is the same as that in Gen. xlii. 85. Job xiv. 17. Prov. vii. 20, where it is rendered *bag*, i. e. purse. Comp. Luke xii. 83, "bags which wax not old, a treasure in the heavens." How expressive therefore are the words of the Apostle, who seems to refer to the same metaphor, "Your life is hid with CHRIST in GOD"—as money in a safe treasury (Col. iii. 3).

— *sling out*, as out of the middle of a sling] from the middle, or hollow cavity (Gen. xxxii. 25), in which the stone is placed by the slinger in order to be slung out. This figure is adopted in Jer. x. 18, "I will sling out the inhabitants of the land at this once."

30. *when the LORD shall have done to my lord*] Abigail therefore had heard that David was appointed by God to be king.

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31. *That this shall be no grief unto thee*] Like a wise woman, she reserves the strongest argument for the last.

"*This shall be no grief unto thee*." The remembrance that thou hast heard my prayer, and spared Nabal, shall be no grief, literally, no offence, no stumbling-block, to thee, nor offence of heart, no stone of stumbling to thy conscience: see xxiv. 5.

— *either that thou hast shed blood causeless*] Rather, *both for shedding blood without a cause, and for avenging thyself*, instead of committing thy cause to God. This clause hangs upon the foregoing word, *stumbling-block*. The sparing of Nabal will be no such stumbling-block as thou wouldest have for killing him, and for taking vengeance into thine own hands, instead of reserving it to God. Cp. Rom. xii. 19, and the words of Solomon (Prov. xx. 22), "Say not thou, I will recompense evil; but wait on the LORD, and He shall save thee."

32. *Blessed be the LORD*] David knew the corruption of his own heart. "Keep back thy servant from presumptuous sins," was his prayer to God (Ps. xix. 13); and if he was kept back from sinning, he praised God for it. Here is a double lesson to us, not to rely on ourselves, but on God's grace. See *Bp. Sanderson*, i. 103, on Ps. xix. 13.

34. *and come*] On the unusual Hebrew form here used, *tabothî*, see Ewald, Gr. § 191. *Keil*, p. 179. Cp. Deut. xxxiii. 16.

I

t ver. 26, 34.

u 1 Kings 2. 44.
Ps. 7. 16.

reproach from the hand of Nabal, and hath 'kept his servant from evil : for the LORD hath "returned the wickedness of Nabal upon his own head.

And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

x Ruth 2. 10, 13.
Prov. 15. 33.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let *thine handmaid be a servant to wash the feet of the servants of my lord.

† Heb. at her feet,
ver. 27.
y Josh. 15. 56.
z ch. 27. 3. & 30.
a 2 Sam. 3. 14.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went †after her ; and she went after the messengers of David, and became his wife. 43 David also took Ahinoam † of Jezreel ; * and they were also both of them his wives. 44 But Saul had given * Michal his daughter, David's wife, to † Phalti the son of Laish, which was of † Gallim.

‡ Phaltiel,
2 Sam. 3. 15.
b Isa. 10. 30.
a ch. 23. 19.
Ps. 54, title.

XXVI. 1 And the Ziphites came unto Saul to Gibeah, saying, *Doth not David hide himself in the hill of Hachilah, which is before Jeshimon ? 2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. 3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. 4 David therefore sent out spies, and understood that Saul was come in very deed.

b ch. 14. 50. & 17.
55.

‡ Or, midst of his
carriages,
ch. 17. 20.
c 1 Chron. 2. 16.

d Judg. 7. 10, 11.

5 And David arose, and came to the place where Saul had pitched : and David beheld the place where Saul lay, and † Abner the son of Ner, the captain of his host : and Saul lay in the † trench, and the people pitched round about him.

† Heb. shut up,
ch. 24. 18.

e ch. 24. 6, 7.
2 Sam. 1. 16.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai † the son of Zeruiah, brother to Joab, saying, Who will † go down with me to Saul to the camp ? And Abishai said, I will go down with thee. 7 So David and Abishai came to the people by night : and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster : but Abner and the people lay round about him. 8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day : now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not : * for who

39. And David sent and communed with Abigail] We are not told how long a time elapsed between her husband's death and her marriage with David.

41. bowed herself] She knew he would be king (v. 30).

42. and became his wife] after the death of Nabal, whose character and acts have been described. S. Ambrose compares the espousals of Abigail to David, after Nabal's death, to the union of the Church to Christ after the cessation of its connexion with heathenism (Ambrose, Epist. 81, ad Irenem).

43. Ahinoam] which means, whose brother is grace.

— Jezreel] not the Jezreel in Issachar, but in Judah (Josh. xv. 56).

44. to Phalti] or, Phaltiel (2 Sam. iii. 15). But David received Michal back again after Saul's death (2 Sam. iii. 14).

— Gallim] between Gibeah and Jerusalem (Isa. x. 30).

CH. XXVI. 1. And the Ziphites came] the old enemies of David : see xxiii. 19. In reply to the allegation of some modern critics (such as *Thinius*, who has revived the objections of *Boyle*), that it is not credible that the Ziphites and Saul should have renewed their combined hostilities against David, and that the present narrative is only a repetition of that in ch. xxiii., in a modified form, the reader may refer to *Dr. Chandler's* life of David, ch. xiii., and *Keil* here ; and he may be reminded of the repeated combinations of the same foes, the Scribes and Pharisees, against the Divine David in the Gospel (Matt. xii. 14 ; xxi. 45, 46 ; xxii. 15, 16. John xi. 47 ; xviii. 3).

— Hachilah—Jeshimon] See xxiii. 19.

2. the wilderness of Ziph] That entire region is now almost deserted, except by Bedouin robbers, who render it as dangerous to honest shepherds as it was in David's time : see *Dr. Thomson*, p. 601.

— three thousand chosen men] His body-guard : see xiii. 2.

6. Abishai] brother to Joab, son of David's sister Zeruiah (1 Chron. ii. 16).

7. his spear stuck in the ground] See on v. 11.

8. God hath delivered thine enemy] him whom thou hast saved, and who on several occasions has sought to kill thee (xviii. 11. 25 ; xix. 1. 10. 15). Cp. *Bp. Andrewes* (iv. 27).

— let me smite him] At the cave of Engedi, David's men had prompted David himself to smite Saul, whom they said the Lord had delivered into his hand ; and David then said, "The LORD forbid that I should do this thing unto my master, the LORD's anointed" (xxiv. 4—6).

Abishai does not ask David to smite Saul, but asks his leave that he himself may do it—"Let me smite him." David might have pleaded that it was not his own act ; but he will not do this. He forbids Abishai to smite Saul : "Destroy him not : for who can stretch forth his hand against the Lord's anointed, and be guiltless ?" For the lessons of Christian loyalty to be derived from these words, the reader may refer to the Sermon of *Bp. Andrewes* on this text, vol. iv. pp. 24—42.

These inferences with regard to the duty of reverence to kings may be extended further, to all rulers, spiritual and temporal.

can stretch forth his hand against the LORD's anointed, and be guiltless?

¹⁰ David said furthermore, *As the LORD liveth, 'the LORD shall smite him; or ^f his day shall come to die; or he shall ^h descend into battle, and perish.* ¹¹ The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. ¹² So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they *were* all asleep; because ^k a deep sleep from the LORD was fallen upon them.

¹³ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them: ¹⁴ And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? ¹⁵ And David said to Abner, Art not thou a *valiant* man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. ¹⁶ This thing is not good that thou hast done. *As the LORD liveth, ye are [†] worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.* ¹⁷ And Saul knew David's voice, and said, *'Is this thy voice, my son David?* And David said, *It is my voice, my lord, O king.* ¹⁸ And he said, *"Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?* ¹⁹ Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ⁿ stirred thee up against me, let him [†] accept an offering: but if *they be* the children of men, cursed *be* they before the LORD;

^f ch. 25. 38.
^h Ps. 94. 1, 2, 23.
^g Luke 18. 7.
ⁱ Rom. 12. 19.
^j See Gen. 47. 29.
^k Deut. 31. 14.
^l Job 7. 1. & 14. 5.
^m Ps. 37. 18.
ⁿ ch. 31. 6.
^o 1 ch. 24. 6, 12.

^p Gen. 2. 21. &
15. 12.

[†] Heb. the sons of death,
² Sam. 12. 5.

¹ ch. 24. 16.

^m ch. 24. 9, 11.

ⁿ 2 Sam. 16. 11.
& 24. 1.
[†] Heb. smell,
Gen. 8. 21.
Lev. 26. 31.

11. the spear that is at his bolster, and the cruse of water'] "I noticed (says Dr. Thomson, Land and Book, p. 367), at all the encampments which we passed, that the sheikh's tent was distinguished from the rest by a tall spear stuck upright in the ground in front of it; and it is the custom, when a party is out on an excursion for robbery or for war, that when they halt to rest, the spot where the chief reclines or rests, is thus designated. So Saul, when he lay sleeping, had his spear stuck in the ground at his bolster, and Abner and the people lay round about him (1 Sam. xxvi. 7). The whole of that scene is eminently Oriental and perfectly natural, even to the deep sleep into which all had fallen, so that David and Abishai could walk among them in safety. The Arabs sleep heavily, especially when fatigued. Often, when travelling, my muleteers and servants have resolved to watch by turns in places thought to be dangerous; but in every instance I soon found them fast asleep, and generally their slumbers were so profound that I could not only walk among them without their waking, but might have taken the very *aba* with which they were covered. Then the cruse of water at Saul's head is in exact accordance with the customs of the people at this day. No one ventures to travel over these deserts without his cruse of water, and it is very common to place one at the 'bolster,' so that the owner can reach it during the night. The Arabs eat their dinner in the evening, and it is generally of such a nature as to create thirst; and the quantity of water which they drink is enormous. The *cruse* is, therefore, in perpetual demand. Saul and his party lay in a shady valley, steeped in heavy sleep, after the fatigue of a hot day. The camp-ground of Sheikh Fareij, in *Wady Shukaiyif*, is adapted in all respects to be the scene of the adventure. David from above marks the spot where the king slumbers, creeps cautiously down, and stands over his unconscious persecutor. Abishai asks permission to smite him once, only once, and promises not to smite a second time; but David forbade him, and, taking the spear and cruse of water, ascended to the top of the hill afar off, and cried aloud to Abner: 'Art not thou a valiant man? and who is like to thee in Israel? . . . As the Lord liveth, ye are worthy to die, because ye have not kept your master,

the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster' (1 Sam. xxvi. 15, 16). What a strange sensation must have run through the camp as David's voice rang out these cutting taunts from the top of the hill! But David was perfectly safe, and there are thousands of ravines where the whole scene could be enacted, every word be heard, and yet the speaker be quite beyond the reach of his enemies."

The spear was the emblem of royalty, and this taking away of the spear from Saul's head as he slept was like an omen of the transfer of his royalty to David (*Bp. Patrick*).

14. David cried to the people, and to Abner] He did not make an appeal now to Saul (as he had done before, xxiv. 9), having had bitter experience of his faithlessness.

16. worthy to die] Literally, sons of death.

17. Is this thy voice, my son David? See above, xxiv. 16.

19. let him accept an offering] Literally, let him smell (as a sweet savour) an offering (see Gen. viii. 21; xxvii. 27. *Gesen.* 760); literally, a *minchah* or gift (Lev. ii. 1). If the Lord have stirred thee up against me, for any fault of mine [cp. the case of Absalom's sin (2 Sam. xii. 11), and of Shimei's (2 Sam. xvi. 10), and of David's (2 Sam. xxiv. 10), and the note there], let me know mine offence, and I am ready to make an offering for it to the Lord, that I may be forgiven: so the *Arabic Version*, and *Chaldee Targum*. Others suppose that David suggests to Saul that he should offer a sacrifice to God, in order that he may be relieved of his unworthy suspicions; but the other interpretation seems preferable.

— if they be the children of men] Without any offence of mine.

— cursed be they before the LORD] David does not utter a wish, but states a fact; he does not pray that they may be cursed, but he asserts that they are incurring a curse from God by driving him from God's sanctuary, and from communion with God's people.

The *Vulg.* translates the words well "*maledicti sint*;" not "*maledicti sint*;" and in our Authorized Version the word *be* is equivalent to *are*.

o Deut. 4. 28.
Ps. 120. 5.
† Heb. *cleaving*.
p 2 Sam. 14. 16.
& 20. 19.

q ch. 24. 14.

r ch. 15. 24. & 24.
17.

s ch. 18. 30.

t Ps. 7. 8. & 18.
20.

u Gen. 32. 28.

† Heb. *be consumed*.

a ch. 25. 13.
b ch. 21. 10.

c ch. 25. 43.

° for they have driven me out this day from † abiding in the ° inheritance of the LORD, saying, Go, serve other gods. 20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek ° a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, 'I have sinned: return, my son David: for I will no more do thee harm, because my soul was ° precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. 22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. 23 ° The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed. 24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. 25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still ° prevail. So David went on his way, and Saul returned to his place.

XXVII. 1 And David said in his heart, I shall now † perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. 2 And David arose, ° and he passed over with the six hundred men that were with him ° unto Achish, the son of Maach, king of Gath. 3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David ° with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

— saying, Go, serve other gods] He does not so much quote their words as represent the tendency of their acts (Keil).

20. let not my blood fall to the earth before the face of the LORD] for He will surely avenge it. The word here rendered before is *neged* with *n* prefix, and is rendered by some *far from*, as in Ps. xxxviii. 11 (so Keil). Drive me not to a foreign land that my blood may be spilt there. But the former interpretation seems preferable, and this sense of *mi-neged* is illustrated by Gen. xxi. 16, and other passages: see Gesen. 531.

— a partridge] Heb. *koré*. The word is only found here, and in Jer. xvii. 11. Its name is derived from the Hebrew *kara*, to cry. The Sept. renders it by *ρυκρόπαξ*: Vulg. and other ancient versions by *perdix*, partridge; and this seems to be the right rendering.

The sense is, Thou, the King of Israel, huntest me, who am not worth thy pains; and thou doest it in strange places; and when thou mightest employ thy time in other pursuits, as in conquests over the enemies of Israel. As if a hunter, who might find coveys of partridges in the fields, should leave the lowlands, and come and range the mountains in quest of some one solitary bird. The species of partridge here described is probably that which when chased will not rise into the air, but runs rapidly along the ground, and which is pursued by the Arabs, and when weary and can run no further, is knocked down by them with their staves. Shaw, Travels, p. 236. Cp. Winer, R. W. B. ii. 307.

David's language in Ps. xi. is very appropriate here, and seems to have been suggested by the incidents in the text,—"In the LORD put I my trust: how say ye then to my soul that she should flee, as a bird unto the hill?"

25. thou shalt both do great things, and also shalt still prevail] Saul is here also "among the prophets," and foretells David's exaltation and victory. "Vicisti, Nazarene!" was the exclamation of Julian.

CH. XXVII. 1. I shall now perish] These words, extorted from David, prove Saul's faithlessness and impenitence—like that of Pharaoh—after protestations of remorse: see ch. xxvi. 21. This narrative prepares us for Saul's desperate resolve, described in the next chapter; and it accounts for God's refusal to hear him.

There was some infirmity in this act of David, saying that he should perish by the hand of Saul. It may be compared with the

temporary weakness of Abraham, leading him to dissemble, first with Pharaoh, and afterwards with Abimelech (Gen. xx. 12).

Although David had a promise of the kingdom from God, yet he feared that he should perish one day by the hand of Saul; and in a kind of distrust of God's truth and protection, he ventured so far upon his own head, never so much as asking counsel at the hand of God, as to expose himself to great inconveniences, hazards, and temptations, in the midst of a hostile and idolatrous people; and he was sensible of the imperfection, and acknowledged it as an infirmity, and striveth against it (Ps. lxxvii. 10—12). Bp. Sanderson (i. 414).

— there is nothing better for me than] Literally, there is not any good for me here: but I will escape into the land of the Philistines. That which he had most deprecated (xxvi. 19), "They have driven me out from abiding in the inheritance of the LORD," is now forced upon him by Saul.

Here was another sign of distrust in David, of which he afterwards repented. He says, there is nothing good for him in the land of Israel. But he afterward said, "It is good for me to hold me fast by God; to put my trust in the LORD God" (Ps. lxxiii. 27); and he censured those who said, "Who will show us any good? LORD, lift Thou up the light of Thy countenance upon us" (Ps. iv. 6), and he encouraged himself in the LORD his God: see below, xxx. 6.

2. Achish] See xxi. 11. 1 Kings ii. 39. Whether this Achish is the same person as there mentioned, or whether Achish may not have been an official title of the princes of Gath, cannot be determined.

3. Ahinoam the Jezreelitess, and Abigail the Carmelitess] Ahinoam means my brother is delight; and Jezreel signifies sown of God. Abigail means my father is exaltation; and Carmel means fruitful field.

Some of the ancient Fathers regard the wives of David as types of Christian Churches (see Ambrose, Epist. 31); and these names might be applied in a spiritual sense to Churches of Christ.

David was a type of Christ; but what in the human type was sinful, was, as it were, purified from its sinfulness in the Divine Antitype. David sinned in taking many wives; but Christ's love is seen in His spiritual union with all Churches and with faithful souls in them: see below, 2 Sam. v. 13.

⁴ And it was told Saul that David was fled to Gath: and he sought no more again for him.

⁵ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? ⁶ Then Achish gave him Ziklag that day: wherefore ^d Ziklag pertaineth unto the kings of Judah unto this day. ⁷ And † the time that David dwelt in the country of the Philistines was † a full year and four months.

⁸ And David and his men went up, and invaded * the Geshurites, † and the † Gezrites, and the † Amalekites: for those nations were of old the inhabitants of the land, † as thou goest to Shur, even unto the land of Egypt. ⁹ And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. ¹⁰ And Achish said, † Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of † the Jerahmeelites, and against the south of † the Kenites. ¹¹ And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines. ¹² And Achish believed David, saying, He hath made his people Israel † utterly to abhor him; therefore he shall be my servant for ever.

XXVIII. ¹ And * it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. ² And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

³ Now † Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away † those that had familiar spirits, and the wizards, out of the land. ⁴ And the Philistines

^d See Josh. 15. 31. & 19. 5.
† Heb. the number of days.

† Heb. a year of days.
See ch. 29. 3.
e Josh. 13. 2.
f Josh. 16. 10.
Judg. 1. 29.
† Or, Gerazites.
g Ex. 17. 16.
See ch. 15. 7, 8.
h Gen. 25. 18.

† Or, Did you not make a road, &c.

† See 1 Chron. 2. 9, 25.
k Judg. 1. 16.

† Heb. to stink.

a ch. 29. 1.

b ch. 25. 1.

c ver. 9.
Ex. 28. 18.
Lev. 19. 31. & 20. 27.
Deut. 18. 10, 11.

6. *Ziklag*] on the west side of the south country of Judah: see Josh. xv. 31. Here, or in its neighbourhood, David sojourned for a year and four months; cp. xxx. 14. 26. 1 Chron. xii. 1—7. 20, where is a list of the mighty men who came to him there; and there he received the tidings of Saul's death (2 Sam. i. 1; iv. 10): its exact site has not been determined: see *Grove*, B. D. ii. 1851. It has been conjectured to be at *Asaj*, three hours S. of *Sebata* (*Rowlands*, *Robinson*, *Wilton*).

7. *a full year*] Literally, *days*. Cp. Lev. xxv. 22; above, i. 8. 20; ii. 19.

8. *went up*] to the mountainous region, south of Judah, and north of Paran.

— *Geshurites*] on the south of Philistia: see Josh. xiii. 2. They and the *Gezrites* were Canaanites, whom God had commanded Israel to dispossess (*Grotius*). David was not a private person, but had been anointed king of Israel, and acted as such (*A Lapid*).

— *Amalekites*] who were under the Divine malediction for their cruelty and treachery toward Israel: see above, xv. 1, 2.

10. *Whither*] So the ancient versions render the Hebrew *el* here: cp. *Gesen.* 46. Some modern expositors interpret it as equivalent to an interrogative *not*: "Ye have *not* made any excursion to-day, have ye?" Compare the margin here, and *Gesen.*, p. 44. *Keil*, p. 188.

— *Against the south of Judah*] Here David is betrayed into an equivocation by his distrust in God, and by his recourse to Achish: see on v. 1.

It was true that the country on which he had made an invasion was to the south of Judah, and of the regions here mentioned; but it was not true that it was the land of Israel, or of their allies, as Achish was led to believe (v. 12). Cp. on xxi. 1.

— *Jerahmeelites*] the descendants of Jerahmeel, the first-born of Hezron, the grandson of Judah (1 Chron. ii. 9. 25).

— *Kenites*] who were under the protection of Judah (Judg. i. 16).

11. *So did David, and so will be his manner*] Rather, *so did David*. Here should be a full stop; and here the historian makes an addition of his own: *and so was his manner all the while he dwelt in the country of the Philistines*. So *Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Targum*. The sacred historian does not disguise from the reader, that David resorted to unworthy shifts and prevarications, and to acts, it may be, of cruelty. Such were the results of his want of trust in the Divine Providence and protection (see v. 1), and of his looking for aid and defence to the arm of flesh, particularly to the enemies of God and His Church—the Philistines—instead of relying upon God. Here is a proof of ingenuousness and veracity in the historian; and these incidents in David's life are recorded as a warning to men and churches, that they should not resort to doubtful expedients, but cleave stedfastly to God in all dangers and adversities. Cp. xxi. 1.

CH. XXVIII. 2. *thou shalt know what thy servant can do*] David does not promise his own co-operation against Israel. His answer is ambiguous; and here is another evidence of the effects of his distrust in God: cp. xxvii. 10, 11. But God mercifully interfered to deliver him from the dilemma in which he had placed himself: see xxix. 4.

3. *Samuel was dead*] See xxv. 1.

4. *Saul had put away those that had familiar spirits, and the wizards*] The command of the Levitical law was, "Thou shalt not suffer a witch to live" (Exod. xxii. 18. Lev. xx. 27). Saul had put away, not destroyed, those that had familiar spirits

d Josh. 19. 18.
2 Kings 4. 8.
e ch. 31. 1.

f Job 18. 11.
g ch. 14. 37.
Prov. 1. 28.
Lam. 2. 9.
h Num. 12. 6.
i Ex. 28. 30.
Num. 27. 21.
Deut. 33. 8.

k Deut. 18. 11.
l Chron. 10. 13.
Isa. 8. 19.

1 ver. 8.

gathered themselves together, and came and pitched in ^dShunem: and Saul gathered all Israel together, and they pitched in ^eGilboa. ⁵ And when Saul saw the host of the Philistines, he was ^fafraid, and his heart greatly trembled. ⁶ And when Saul enquired of the LORD, ^gthe LORD answered him not, neither by ^hdreams, nor ⁱby Urim, nor by prophets. ⁷ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is a woman that hath a familiar spirit at En-dor.*

⁸ And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ^khe said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. ⁹ And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath ^lcut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? ¹⁰ And Saul swore to her by the LORD, saying, *As the LORD liveth, there shall no punishment happen to thee for this thing.* ¹¹ Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

¹² And when the woman saw Samuel, she cried with a loud voice: and the

(*oboth*: see Lev. xix. 31), and the *wizards*: see Lev. xix. 31; xx. 6. Deut. xviii. 11.

— *Shunem*] in the tribe of Issachar (cp. Josh. xix. 18), now *Sulem*, or *Solem*, on the eastern side of the plain of Jezreel, or *Esdraelon*, about eight miles s.w. of Mount Tabor, about a mile to the south of Nain, and about four to the south of Nazareth (*Robinson*, iii. 169. *Vandevelde*, p. 349).

It was the native place of Abishag, "the Shunammite" (1 Kings i. 8), and was afterwards the scene of Elisha's miracle, related in 2 Kings iv. 8; and the neighbourhood had been rendered illustrious by the victories of Deborah and Gideon over the enemies of Israel (Judg. iv. 7; vii. 1—22), but now it was to be made memorable by a very different event.

Sulem affords an admirable camp-ground for a large army, *Jebel-el-Duhy* rising abruptly behind it, and the top of it commanding a perfect view of the great plain in every direction, so that there could be no surprise, nor their march be impeded, or retreat cut off (*Thomson*, p. 451).

— *in Gilboa*] now *Jelbon* (*Robinson*, iii. 157, 158. *Vandevelde*, 316). The mountain range of Gilboa, now called *Jebel Fukuah*, rises on the eastern side of the plain of Esdraelon, and extends its white, bleak, barren cliffs ten miles, from west to east (*Porter, Thomson*). The Philistines had now penetrated into the very heart of the country, and the king of Israel and his army lay to the south of them, at Gilboa.

6. *Saul enquired of the LORD*] In 1 Chron. x. 14 it is said that Saul did "not inquire of the LORD," and that therefore "He slew Him." But the word there used in the original is different. The word here used is *shaal*, to ask; there, it is *darath*, to seek diligently. Saul did, indeed, ask of God, but he did not seek diligently to Him; and the difference is strongly marked in that passage (1 Chron. x. 13), where it is said that he did ask of the familiar spirit: he did seek diligently to it: cp. *Aaron Pick*, Pref. to Hebr. Concordance.

— *the LORD answered him not*] for Saul was persisting obstinately in his iniquity. He had killed the Lord's priests, and had not repented of his sin in persecuting David, whom he did not allow to return to his own land; and his unhappy temper is shown by his resort to witchcraft, which God commanded to be exterminated, and which he himself, in a better mood, had put away (v. 4). Therefore God hid His face from him.

— *by Urim*] on the High Priest's Ephod: see Exod. xxviii. 30. It seems that Abiathar himself, the High Priest who had the ephod, had been compelled to flee to David to Ziklag (see xxx. 7; and cp. xxiii. 6); and it is supposed by some (as *Kimchi*) that Saul sent to Abiathar to ask counsel by him. In v. 15, Saul does not mention the Urim: see note there.

SAUL AND THE WITCH AT ENDOR.

7. *Seek me a woman that hath a familiar spirit*] Literally, one who is mistress of an *ob*: see Lev. xix. 31.

— *En-dor*] still bearing its ancient name, a village on the northern side of *Jebel Duhy*, or Little Hermon, about a mile to the east of Nain, and four miles to the south of Mount Tabor (*Robinson*, iii. 218. 225. *Tristram*, p. 127), where is a view of Mount Tabor from Endor. Cp. p. 502.

The name Endor occurs in the record of Deborah's victory over Sisera, as described by the Psalmist (Ps. lxxiii. 9, 10).

8. *Saul disguised himself . . . by night*] It was a fearful ride (says *Dr. Thomson*, p. 451) that dark night; for the Philistines lay encamped in Shunem, between Saul's camp at Gilboa and Endor. Saul probably kept to the east of Jezreel, crossed the valley below *Am Jalud*, and thence over the shoulder of *Jebel-el-Duhy* to Endor.

— *bring me him up*] from *Shēol*, or the place of departed spirits. Since God and the holy angels are in heaven above, and the spirits of the faithful departed are not yet in glory, and those of the ungodly are in misery, it could not be otherwise than that an evocation of a spirit should be called a bringing up; and the holy Apostles speak of their abode as the lower parts of the earth (see below, on Eph. iv. 9. 1 Pet. iii. 19); and the Christian Church has adopted this language into her creed, when she says that Christ in His human soul descended into Hades; without professing to determine the exact local relation of *Shēol* or *Hades* to the earth in which we dwell.

11, 12. *Bring me up Samuel*—*And when the woman saw Samuel*] Was the soul of Samuel really seen by the woman; and was it Samuel who spoke to Saul?

(1) The Sacred Historian appears distinctly to assert that it was Samuel. He says (v. 12) the woman saw Samuel: (v. 14) Saul perceived that it was Samuel: (v. 15) and Samuel said to Saul: (and so v. 16, and v. 20) Saul fell on the earth because of the words of Samuel.

(2) The ancient Hebrew Church appears also to have been of opinion that it was Samuel;

In Ecclus. xli. 20 it is recorded of Samuel that "after his death, he prophesied, and showed the king his end."

In the *Septuagint* Version, made by Jews, we find an addition at 1 Chron. x. 13: "Saul asked counsel of her that had a familiar spirit, to inquire of her; and Samuel made answer to him."

In his history of the Jews, *Josephus* affirms that it was Samuel who appeared and prophesied to Saul (Antt. vi. 14. 2).

This opinion is entertained by all the Jewish Expositors, "fuisse verum Samuelem statuunt Judæi ad unum omnes" (*Pfeiffer*, *Dubia*, p. 201).

woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

¹³ And the king said unto her, Be not afraid: for what sawest thou? And

(8) Early Christian writers agreed with the Hebrew Church. Thus *Justin Martyr* (c. Trypho. § 106) says, "That the soul lives after death, I have shown from the fact that the soul of Samuel was brought up by the woman with a familiar spirit, as Saul had desired."

The same is asserted by *Origen*, in his second homily on this book (tom. ii. pp. 490—496), where he examines and confutes the opinion of those who alleged that it was only a phantom like Samuel which appeared to the sorceress, and which spoke to Saul. *S. Hippolytus*, the celebrated Bishop of Portus Romanus, in the third century, wrote a treatise on the Witch of Endor, but it is not now extant.

S. Ambrose (in Luc. tab. i.) expresses the same opinion, "Samuel, post mortem, secundum Scripturæ testimonium, futura non tacuit."

S. Augustine, after a discussion of the question in his former treatises, *De divers. Quæst. ad Simplicianum*, ii. Qu. 3, and *De Octo Dulcitii Quæstionibus*, Qu. 6, appears to have made up his mind in a later work, *De Cura pro Mortuis agenda*, cap. 15, and compares the appearance of Samuel to that of Moes and Elias at the Transfiguration (Matt. xvii. 3. Luke ix. 80). *S. Basil*, Epist. 80; *S. Gregory Nazian.*, Orat. iii.; *S. Jerome* in Esaiam, c. vii.; *Theodoret*, Qu. 68.; *Sulp. Severus*, Hist. lib. i.; *Ivo Veronensis* de Resur., are of the same opinion, which is adopted by many expositors, *Abulensis*, *Cajetanus*, *Lyra*, *Hugo*, *Cornelius a Lapide*, *Tostatus*, *Sanctius*; and, hesitatingly, by *Natalis Alexander*, Hist. Eccles. iii. 124; *Wouwers*, and others; and in more recent times, by *Dr. Waterland*, in an excellent sermon on this subject (vol. ix. p. 411); see also *Dr. Kitto* (p. 294—298), and among later German writers, *Gerlach*, *Delitzsch*, *Stroebel*, and *Keil*. In the heading of the chapter in our *Authorized Version* we read, "The witch raiseth up Samuel."

On the other side *Tertullian* de Anima, c. 57; *S. Cyril Alex.* de Adorat. 187—191, may be cited, and a sentence of *S. Jerome* in Matt. vi. 34, where he says, "In Samuelis phantasmate Pythonissa loquitur ad Saulem, Cras eris tecum;" *Eustath. Antioch.*, Bibl. Patr. Max. tom. xxviii.; *Galland*. iv. 541; and so *Luther*, *Calvin*, *Bp. Hall*, *Bp. Patrick*, and *M. Henry*.

The opinion that it was Samuel who appeared, seems most probable.

The arguments which are alleged by those on the other side, who are of opinion that it was only a spectral illusion, like to Samuel, which appeared to the sorceress, and which spoke to Saul, and not the spirit of Samuel himself, are these:—

(1) It is not likely that God would have allowed a witch to bring up the holy prophet by her magical art. But here we may reply,—It is not said that she brought up Samuel: indeed it appears, that before she had time to resort to her magical arts, or, at least, before she had gone through the mysterious process of her incantations, the spirit of Samuel suddenly appeared, to her great surprise, so that it could not be said that she had brought him up. She was greatly amazed and terrified, and cried with a loud voice when Samuel appeared. It was not the witch who brought up Samuel, but it was Almighty God who punished her for her sorceries, and who also punished Saul for his sin in resorting to them, and for asking the witch to bring up Samuel. God punished them both by the very means which they had employed. He used their own instruments against them. As He says by *Ezekiel* (xiv. 4. 7), "The Lord will answer him that cometh" (as an idolater) "according to the multitude of his idols. I will answer him by Myself, and will set My face against that man." God sent forth the spirit of Samuel the Prophet, to confound the witch in her witchcraft, and to do his work of a prophet even after death, and to pronounce sentence on the king for his sins, and to foretell to him his coming death.

(2) Samuel says to Saul, "Why hast thou disquieted me to bring me up?" Hence it is alleged, that God would not have allowed the soul of his faithful servant to be disquieted in his repose by Saul or by a sorceress.

But Samuel might well complain of Saul's sin, as the cause of his mission, without in any way imputing any thing to God Who sent him. He might also well complain that Saul had resorted to magical arts in order to bring him up, and he might well be disturbed by godly sorrow and indignation on this account. He could not but grieve for Saul; and this declaration of his own disquietude is a beautiful trait in his character: it is a sympathetic expression of sorrow for Saul's lamentable fall,

which was the occasion to Samuel of being the messenger of evil tidings to Saul—tidings that might bring tears into the eyes of the holy angels. Even the Holy One of God, Who dwells in heavenly bliss, said to Saul of Tarsus, on his way to Damascus, "Saul! Saul! why persecutest thou Me?" (Acts ix. 4.)

It is not to be inferred from this history, that Sorcerers and Necromancers have power to disturb the repose of the departed spirits of the righteous; but Holy Scripture teaches in this narrative, that, for adequate reasons, God may employ the spirits of his Prophets to amaze and confound those who practise such evil arts, and to punish those who resort to them.

(3) It is objected, that the words of the Spirit to Saul, "To-morrow shalt thou and thy sons be with me" (v. 19), could not have proceeded from Samuel himself, inasmuch as Saul did not die on the following day; and the soul of Saul after death cannot be supposed to have been with that of Samuel;

But to this it may be replied, with *S. Jerome* (on Matt. vi. 34), that, according to Hebrew usage, the Hebrew word *môchâr* (to-morrow) does not here mean the next day, but some near future time. Cp. Exod. xiii. 14. Deut. viii. 20. Josh. iv. 6; xxii. 24. Isa. xxii. 13. *Gesen.* 466. Cp. 1 Cor. xv. 22. And, in saying, "Thou shalt be with me," Samuel does not pronounce Saul's final condemnation; for he had no mission to do so, but rather draws him by tenderness to a better mind. He uses a mild and charitable expression (as St. Paul does in 1 Cor. xi. 30) applicable to all, whether good or bad, "Thou shalt be as I am, no longer among the living." In the vision of the world of spirits, revealed to us by our Blessed Lord, the souls of Dives and Lazarus may be said to be together in the abode of departed spirits, for Dives saw Lazarus and conversed with Abraham (Luke xvi. 23), though there was a gulf fixed between them.

If Samuel had said to Saul, "Thou shalt be among the damned," he would have crushed him with a weight of despair, and have hardened him in his impenitence; but by using this gentler expression he mildly exhorted him to repentance. While there was life, there was hope: the door was still open, and by speaking of to-morrow he urged him not to delay his repentance; and if Saul had listened to the warning of Samuel, even then, who can say that he might not have been raised again into the favour of God, and have been numbered hereafter with the penitent to whom the Lord said, "To-day thou shalt be with Me in Paradise?" (Luke xxiii. 43. Cp. Heb. iii. 14, 15.)

It is well said by *S. Augustine* (ad Simplician.), "*Morum eris non ad æqualitatem felicitatis, sed ad parem conditionem mortis referatur; quod uterque homo fuerit, et uterque mori poterit; jamque mortuus (Samuel) mortem vivo (Sauli) denuntiabat.*"

This history is fraught with spiritual instruction.

(1) It contains a clear, divine testimony to the existence of the human soul after death. Samuel had been dead several years (xxv. 1), but his soul was alive: his soul appears here and speaks to Saul.

(2) It shows the bitter consequences of being forsaken of God, and supplies a solemn warning against disobedience and impenitence, and against the sin of stifling God's voice speaking by Holy Scripture; and of resorting to familiar spirits, or to any other unlawful means, for counsel and guidance.

Saul, at the beginning of his reign, had been endowed with many gifts and graces of the Holy Spirit, but he had disobeyed God in not waiting for Samuel (xiii. 9), and in the mission against Amalek (xv. 10—22); and Samuel, when alive, had pronounced God's judgments against him for his disobedience; but Saul had not profited by the warning; and God took away His Spirit from him, and Saul was visited by an evil spirit, and slew God's priests, and persecuted David; and though God strove with him still, and endeavoured to bring him to repentance, especially by means of David, who twice spared his life: yet though Saul was touched for a time with remorse, he hardened his heart more and more, and God became his enemy, and answered him not by dreams, nor by Urim, nor by prophets; and in an hour of deep distress and despondency Saul resorted to witchcraft for counsel, and was caught in his own device; and God met him, as He met Balaam when he sought for enchantments, and spoke to him with the stern voice of prophecy, and pronounced upon him his own doom. Therefore we may well pray, "From hardness of heart, and contempt of Thy Word and Commandment, Good Lord, deliver us!"

12. thou art Saul] Probably Samuel had revealed this to her (*Josephus*, vi. 14. 2). Samuel saw through Saul's disguise (v. 8), which had deceived her whom Saul came to consult, and he

m Ex. 22. 28.

† Heb. *What is his form?*
n ch. 15. 27.
2 Kings 2. 8, 13.o Prov. 5. 11, 12,
13. & 14. 14.
p ch. 18. 12.
q ver. 6.
† Heb. *by the hand of prophets.*|| Or, *for himself*,
Prov. 16. 4.
r ch. 15. 28.
† Heb. *mine hand*.
s ch. 15. 9.
1 Kings 20. 42.
1 Chron. 10. 13.
Jer. 48. 10.† Heb. *Made haste, and fell with the fulness of his stature.*t Judg. 12. 3.
ch. 19. 5.
Job 13. 14.

the woman said unto Saul, I saw ^m gods ascending out of the earth. ¹⁴ And he said unto her, † What form is he of? And she said, An old man cometh up; and he is covered with ^a a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself. ¹⁵ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, ° I am sore distressed; for the Philistines make war against me, and ^p God is departed from me, and ^q answereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. ¹⁶ Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? ¹⁷ And the LORD hath done || to him, ^r as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: ¹⁸ * Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. ¹⁹ Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

²⁰ Then Saul † fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. ²¹ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have ^t put my life in my hand, and have hearkened unto thy words which thou spakest unto me. ²² Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. ²³ But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. ²⁴ And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: ²⁵ And she

spoke to Saul, as Saul (v. 16). So Ahijah the prophet, though blind by age, saw through the disguise of the wife of Jeroboam (1 Kings xiv. 2. 6).

13. *I saw gods*] *Elohim*, which may signify *princes* or *judges*. Exod. xxi. 6; xxii. 7. Ps. lxxxii. 1. 6. *A Lapid* here, and *Gesen.* 49, suppose it to signify a god-like form—something awfully majestic and august; and Saul seems to have understood the woman as speaking of some single apparition, for he says, "What form is he of?"

— *out of the earth*] See on v. 8. The abode of departed spirits in *Shēol* may hence be inferred to be below the earth; at any rate, the departed spirits of the righteous, which are "in Abraham's bosom" (see Luke xvi. 22, 23), or "Paradise" (see Luke xxiii. 43), are *not* yet in *heaven*; nor will they be in *heaven*, till their bodies are raised at the general Resurrection, and are joined again to their souls, and they receive their reward of heavenly bliss at the Day of Judgment from the lips of JESUS CHRIST, the Judge of quick and dead.

14. *a mantle*] Hebrew *meil*: such as Samuel wore in his lifetime (xv. 27).

It is objected, How could a spirit be clothed?

The answer is—God designed that the spirit of Samuel should be recognized by human eyes, and how could this have been done but by means of such objects as are visible to human sense? Our Lord speaks of the *tongue* of the disembodied spirit of Dives, in order to give us an idea of his sufferings; and at the Transfiguration He presented the form of Moses in such a garb to the three disciples as might enable them to recognize him as Moses.

15. *Why hast thou disquieted me?*] The Hebrew verb here

used is the *hiphil* form of *ragaz*, to be stirred with any emotion, whether of anger, or sorrow, or fear: see Deut. ii. 25. Ps. iv. 4. Prov. xxix. 9. Isa. xxxii. 11. Cp. *Gesen.* 756.

— *answereth me no more, neither by prophets, nor by dreams*] Why does not Saul mention the *Urim*, which is specified by the sacred historian (v. 6), and which was the principal means of learning the Divine Will?

Probably Saul's conscience smote him for having murdered Ahimelech the priest, who had the *Urim*, and for having killed eighty-four other priests at Nob (xxii. 18), and he did not dare to speak to Samuel of the *Urim* which had been worn by the priest whom he had slain. How natural this is!

17. *hath done to him*] Rather, hath wrought for *Himself*, for His own glory and truth: though thou hast resisted Him, God has worked out His own purposes by thee, as He did by Pharaoh of old (Exod. ix. 6).

— *to David*] whom Samuel had not mentioned by name to Saul in his own lifetime (cp. xv. 28), lest he should excite Saul's envy against David; but now that Saul was about to die, this testimony was very seasonable, being made in the hearing of Saul's companions (v. 8; v. 23), and being thus an additional guarantee for David's succession to the throne. It was a proclamation of David's royalty.

An *evil* spirit personating Samuel would not have spoken thus: he would not have wished to help *David*, the man of God's choice, the "man after God's own heart," to the throne of Israel; nor would an evil spirit have spoken in such solemn terms of the punishment due to rebellion against God: see vv. 18, 19. Here is another evidence that the Appearance was Samuel himself.

21. *I have put my life in my hand*] See xix. 5.

brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

XXIX. ¹ Now ^athe Philistines gathered together all their armies ^bto Aphek: and the Israelites pitched by a fountain which is in Jezreel. ² And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward ^cwith Achish. ³ Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me ^dthese days, or these years, and I have ^efound no fault in him since he fell *unto me* unto this day? ^f ⁴ And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, 'Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest ^gin the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it not be* with the heads of these men?' ^h ⁵ Is not this David, of whom they sang one to another in dances, saying, ⁱ 'Saul slew his thousands, and David his ten thousands?' ^j

⁶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and ^kthy going out and thy coming in with me in the host is good in my sight: for ^lI have not found evil in thee since the day of thy coming unto me unto this day: nevertheless ^m† the lords favour thee not. ⁿ ⁷ Wherefore now return, and go in peace, that thou ^o† displease not the lords of the Philistines. ⁸ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been ^p† with thee unto this day, that I may not go fight against the enemies of my lord the king? ⁹ And Achish answered and said to David, I know that thou *art* good in my sight, ^q 'as an angel of God: notwithstanding ^rthe princes of the Philistines have said, He shall not go up with us to the battle. ¹⁰ Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

¹¹ So David and his men rose up early to depart in the morning, to return into the land of the Philistines. ^s And the Philistines went up to Jezreel.

XXX. ¹ And it came to pass, when David and his men were come to Ziklag on the third day, that the ^tAmalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; ² And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way. ³ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives. ⁴ Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep. ⁵ And David's ^utwo wives were taken captives, Ahinoam the Jezreelitess, and Abigail

CH. XXIX. 1. *Aphek*] Probably in the plain of Jezreel, not the same as Aphek in iv. 1. The name signifies *fastness*, *fortress* (*Gesen.* 72), and was given to several different places in Palestine: see *Winer*, i. 67. *Grove* in B. D. i. 78. It is placed near Endor by *Eusebius*.

— *fountain—Jezreel*] now *Ain Jalut*, i. e., fountain of Goliath, a large and copious spring which, from under a cavern in the conglomerate rock which there forms the base of Gilboa, makes a fine limpid pool of forty to fifty feet in diameter; *Robinson* (iii. 167), who says, "There is every reason to regard this as the ancient fountain of Jezreel, where Saul and Jonathan pitched before the last fatal battle; and where, too, in the days of the Crusades, Saladin and the Christians successively encamped."

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4. *the princes*] Probably, the princes of the other cities of Philistia (*Josh.* xiii. 3; above, vi. 18).

5. *Is not this David?*] See xviii. 7. Thus God, in His mercy, made use of the song of the women, which had occasioned Saul's envy, to be the means for delivering David from the dilemma, in which he had been placed by resorting to Achish for shelter: see above, xxvii. 1. 10, 11.

11. *into the land of the Philistines*] Probably to Ziklag (*xxx.* 1. 1 *Chron.* xii. 20. 22).

CH. XXX. 1. *the Amalekites*] As a reprisal for what David had done to them (xxvii. 8). In this disaster we see another evidence of the consequences of his distrust: cp. xxvii. 1.

K

e Ex. 17. 4.

† Heb. *bitter*,
Judg. 18. 25.
ch. 1. 10.
2 Sam. 17. 8.
2 Kings 4. 27.
d Ps. 42. 5.
& 56. 3, 4, 11.
Hab. 3. 17, 18.
e ch. 23. 6, 9.

the wife of Nabal the Carmelite. ⁶ And David was greatly distressed; ^c for the people spake of stoning him, because the soul of all the people was †grieved, every man for his sons and for his daughters: ^d but David encouraged himself in the LORD his God.

f ch. 23. 2, 4.

⁷ And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

g ver. 21.

⁸ And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all. ⁹ So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. ¹⁰ But David pursued, he and four hundred men: ^a for two hundred abode behind, which were so faint that they could not go over the brook Besor.

h 8o Judg. 15. 19.
ch. 14. 27.

¹¹ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; ¹² And they gave him a piece of a cake of figs, and two clusters of raisins: and ^a when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. ¹³ And David said unto him, To whom *belongest* thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. ¹⁴ We made an invasion upon the south of ¹ the Cherethites, and upon the coast which *belongeth* to Judah, and upon the south of ^k Caleb; and we burned Ziklag with fire. ¹⁵ And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

i ver. 16.
2 Sam. 8. 18.
1 Kings 1. 38, 44.
Ezek. 25. 16.
Zeph. 2. 5.
k Josh. 14. 1. 3.
& 15. 13.

l 1 Thess. 5. 3.

¹⁶ And when he had brought him down, behold, they were spread abroad upon all the earth, ¹ eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. ¹⁷ And David smote them from the twilight even unto the evening of † the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. ¹⁸ And David recovered all that the Amalekites had carried away: and David rescued his two wives. ¹⁹ And there was nothing lacking to them, neither small nor great, neither sons nor

† Heb. *their*
morrow.

6. *but David encouraged himself in the LORD his God*] His calamities had brought him to repentance. Formerly he had said, "There is nothing good for me, but to fly for help to Philistia" (see xxvii. 1); but having found earthly helps to be weak and vain, he now strengthens himself in the LORD his God,—a striking contrast to Saul.

7. *bring me hither the ephod*] with the Urim and Thummim, which Abiathar, the priest, had brought with him from Nob: see xxiii. 6. 9. If Saul had been faithful to God, God would have answered him by Urim, as He answered David. But Saul disobeyed God; and God answered him not (xxviii. 6). How dreadful was that silence! Cp. Prov. i. 28.

9. *brook Besor*] Supposed by some to be *Wady Sheriah*, which flows down to the sea, south of Ashkelon and Gaza (*Rawmer*). But it seems to have been on the south of Ziklag, which was probably about forty miles s.e. of Gaza (*Wilkon*).

13. *my master left me, because three days ago I fell sick*] An incidental trait of cruelty in the character of the Amalekites, which made them hateful in God's sight: see above, on xv. 2. The Amalekites had camels for their young men (see v. 17); but would not carry with them their sick slave, but left him behind them to die in the desert.

But this act of barbarism cost them their lives. For this

forsaken slave was an instrument in God's hands for the execution of His judgments upon them: see v. 16. 17.

Here is a warning to Christian Nations, who have, what the Amalekites had not, a clear revelation of God's will in the Gospel with regard to Slavery: see below, *Introduction* to Philemon, pp. 384, 335. It may be expected that He will visit them with retribution in mysterious ways of His Providence, when they least anticipate it, for acts of cruelty to slaves.

On the other hand, we see that David's kindness to a perishing stranger and slave, in the hour of his own sorrow and distress, was the cause of his victory, and of the recovery of his wives and substance, and of that of his people. Mercy is the best policy of Kings and States. In this merciful act of David we see also a typical foreshadowing of what the true David, our Divine Redeemer, is ever doing to the outcast and miserable in this world (*Bede*, Qu. 17).

14. *Cherethites*] Inhabitants of the southern parts of Philistia: cp. Ezek. xiv. 16. Zeph. ii. 5. The *Sept.* and *Syriac* sometimes render it *Cretans*; and by a comparison with Jer. xlvii. 4. Amos ix. 7, some have conjectured that the Philistines were connected with Crete (see *Gesen.* 417); but this is doubtful.

On the Cherethites and Palethites see further, 2 Sam. viii. 18; xv. 18; xx. 23.

They who tarry with the stuff 1 SAMUEL XXX. 20—30. *are rewarded with them that fight.*

daughters, neither spoil, nor any thing that they had taken to them: ^m David ^{m ver. 8.} recovered all. ²⁰ And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This is David's spoil.

²¹ And David came to the ⁿ two hundred men, which were so faint that they ^{n ver. 10.} could not follow David, whom they had made also to abide at the brook Besor:

and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he || saluted them. ²² Then answered

all the wicked men and *men* ° of Belial, of † those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart. ²³ Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand. ²⁴ For who will

hearken unto you in this matter? but ^p as his part is that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike. ^{p See Num. 31. 27. Josh. 22. 8.}

²⁵ And it was *so* from that day † forward, that he made it a statute and an ordinance for Israel unto this day. ^{† Heb. and forward.}

²⁶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a † present for you of the spoil of the enemies of the LORD; ²⁷ To *them* which *were* in Beth-el, and to *them* which *were* in

° south Ramoth, and to *them* which *were* in ° Jattir, ²⁸ And to *them* which *were* in ° Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in ° Esh-temoa, ²⁹ And to *them* which *were* in Rachal, and to *them* which *were* in the cities of

° the Jerahmeelites, and to *them* which *were* in the cities of the ° Kenites, ^{† Heb. blessing. Gen. 33. 11. ch. 25. 27.}

³⁰ And to *them* which *were* in ° Hormah, and to *them* which *were* in Chor-ashan, ^{q Josh. 19. 8. r Josh. 15. 48. s Josh. 13. 16. t Josh. 15. 50. u ch. 27. 10. x Judg. 1. 16. y Judg. 1. 17.}

^{20. the flocks and the herds} of the Amalekites. — ^{those other cattle} which had belonged to David, and were recovered by him: cp. v. 26.

— ^{This is David's spoil} Perhaps this was sung in triumph. ^{23. men of Belial} worthless men. See i. 16; ii. 13; x. 27; xxv. 17.

— ^{they went not with us} Here is a specimen of the envy and pride of those who imagine that no work is done in the Church of God, except it be done in their way.

^{24. as his part is—stuff} This decree of David seems to be founded on the law of Moses, though not exactly identical with what is recorded in Num. xxxi. 27.

^{25. he made it a statute—unto this day} And it continued to the time of the Maccabees: 2 Macc. viii. 28. 30.

The narrative of this expedition, which is introduced in the middle of a critical part of the history, and is set down with minute circumstantial detail, seems to be designed by the Holy Spirit to be exemplary and prophetic; as follows:—

(1) Some moral warnings which it suggests have been already noticed: see v. 13.

(2) The reference to God for counsel and direction, before entering upon war, ought also to be observed.

(3) The moderation of David in the hour of victory is also instructive (v. 23).

(4) The decree, that they who for good reasons (see v. 21) tarry with the stuff, shall share alike with those who go down to the battle, which became a received ordinance in Israel, is not without its meaning;

In the heavenly Church of God,
— His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait."

(Milton, Sonnet xix.)

Moses, praying on the hill, contributed to the victory over Amalek, even more than Joshua fighting on the plain (Exod. xvii. 11). And in the Christian Church, provision ought to be made for prayer, and meditation, and for patient study of God's Word (see 1 Tim. iv. 13. 2 Tim. iv. 13); and for the encouragement of sacred learning, as well as for the more active exercise of pastoral duties.

67

(5) "David was here a type of Christ" (says Bp. Hall);

"we follow Him in His holy wars against our spiritual Amalekites. Christ had compassion for us, who were, like the Egyptian stranger, ready to perish; and He made our necessities to be the occasion of His own victories. He took our nature, and raised it up from the earth, and went forth against our Amalek, who had cruelly left us to die in the wilderness. He not only recovered what we had lost in Adam by the Fall, but overcame our foes, and 'spoiled principalities and powers' (Col. ii. 15), and led them in triumph. All Christians are not of equal strength: some follow Christ to the conflict; others tarry with the stuff. Some fight the Lord's battles in the din of active life; others, aged men and women, the Simeons and Annas of the Church, pious widows and holy maidens, weak in body, but strong in faith, fight with the peaceful arms of prayers and tears. Christ is omnipotent and merciful. He rewards those who tarry in patience with the stuff, as well as those who go forth on the march, and fight valiantly in the battle."

(6) The victory of David over Amalek was probably contemporary in time with Saul's defeat by the Philistines. David consulted God, and prevailed. Saul resorted to witchcraft, and perished.

There is evidently a contrast designed between the one and the other; and this book thus closes, with a prophetic and typical view of the conquest of the true David, and of the miserable end of all who persecute Christ and His Church.

^{27. Beth-el} Placed here first, probably on account of its sacred character. Some suppose another Bethel to be meant; but this seems improbable.

— ^{south Ramoth} Josh. xix. 8.

— ^{Jattir} See Josh. xv. 48.

^{28. Aroer} in Wady Arara, about ten miles S.E. of Beer-sheba, and twenty miles S.E. of Hebron.

— ^{Siphmoth} the site of which is unknown.

— ^{Esh-temoa} in the S.W. region of the hill-country of Judah, now Semua: see Josh. xv. 50 (Robinson, ii. 194. 627).

^{29. Rachal} the site of which is not known.

— ^{Jerahmeelites—Kenites} See xxvii. 10.

^{30. Hormah} now Zepata: see Josh. xii. 14.

— ^{Chor-ashan} Perhaps Ashan in the northern confines of the south country, and on the southern frontier of the lowlands of Judah. Cp. Josh. xv. 42.

K 2

a Josh. 14. 13.
2 Sam. 2. 1.

a 1 Chron. 10.
1—12.
b Or, wounded.
b ch. 28. 4.

c ch. 14. 49.
1 Chron. 8. 33.
d See 2 Sam. 1.
6, &c.
e Heb. shooters,
men with bows.
f Heb. found
him.
g So Judg. 9. 54.
h ch. 14. 6.
i 17. 26.
j Or, mock me.
k 2 Sam. 1. 14.
l 2 Sam. 1. 10.

and to *them* which were in Athach,³¹ And to *them* which were in *Hebron, and to all the places where David himself and his men were wont to haunt.

XXXI. ¹ Now *the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down || slain in mount ^b Gilboa. ² And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew ^c Jonathan, and Abinadab, and Melchi-shua, Saul's sons. ³ And ^d the battle went sore against Saul, and the † archers † hit him; and he was sore wounded of the archers. ⁴ * Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest 'these uncircumcised come and thrust me through, and || abuse me. But his armourbearer would not; ^e for he was sore afraid. Therefore Saul took a sword, and ^f fell upon it. ⁵ And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. ⁶ So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

⁷ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

⁸ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. ⁹ And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to ¹ publish it in the house of their idols, and among

12 Sam. 1. 20.

— *Athach*] Its site is unknown.

31. *Hebron*] He had begun with Bethel (v. 27), and ends with Hebron, both of which were renowned in the history of the Patriarchs (Gen. xxiii. 17. Cp. Josh. x. 3); and thus he showed his gratitude to God.

— *were wont to haunt*] From the liberality which dictated these presents of David, and from the testimony of the Carmelites (xxv. 14), it may be inferred, that David's sojourn in that country was characterized by equity and mildness.

CH. XXXI. 1. *mount Gilboa*] See xviii. 4. Probably the battle took place in the plain of Jezreel, to the west of Mount Gilboa; and the Israelites, being routed, took refuge in the mountain, and fell there.

2. *Jonathan*] Jonathan, "felix opportunitate mortis," was spared the sorrow of hearing that his father had died by his own hand. Jonathan had not gone with his father to Endor; and we hear nothing of his being with his father when he was persecuting David; but he now comes to him when he is in distress, and assists him against the Philistines. And now he falls in battle, fighting for his father and for his country, against the enemies of Israel; and he is received to a better kingdom than that which he leaves to David; and his death is an entrance into a temporal kingdom to his friend David, and into an eternal one to himself. A blessed end.

4. *lest these uncircumcised come*] Even in Saul's dying speech there is something of that religious formalism which marked his character after his fall from God, and which is a striking sign of spiritual blindness: "Lest these uncircumcised come." He censures the Philistine as *uncircumcised*: he professes zeal for the letter of the law, just as if circumcision could profit without obedience, and as if he himself was not *uncircumcised*, both in *heart and lips*!

— *and fell upon it*] by his own hand. Cp. 1 Chron. x. 4, 5. All the care of Saul at his death—like the care of Abimelech (Judg. ix. 54)—was to keep his perishable body from being ill-treated by the hands of his enemies, instead of preparing his immortal soul to meet God. He thought more of temporal shame to his body than of eternal misery to his soul. He acted as a coward toward man, and as foolhardy toward God.

Such is the blindness, in which Satan plunges those who disobey God. It must not be forgotten, that Saul was regarded by the ancient Christian Church as a figure of the Jewish Nation in its unbelief and disobedience; and Saul's death and David's succession were considered as typical of the abolition of

Judaism, and the succession of the Gospel of Christ. "Samuel (that is, the Book of Samuel) in occasione Saul, veterem Legem abolitam monstrat. Porro in David, Novi Imperii sacramenta testatur" (S. Jerome ad Paulin., Ep. 50, p. 572).

6. *he fell likewise upon his sword*] Evil examples of kings provoke imitation. The armour-bearer of Saul dares do that to himself which he durst not do to his master: he would not kill Saul because he was the Lord's anointed, but he forgot that his life was not his own, but God's; that he himself was made in the image of God—the King of kings.

This act of Saul (slaying himself in order to avoid insult from the Philistines) has been defended, and even praised by some, e.g., *Josephus*, and some of the Rabbis; and even by some Christian writers, as *Lycanus*, adopting the arguments of the Stoics (as *Seneca* de Divina Providentia) in favour of suicide, which was resorted to by many famous among them, as Cato and Brutus. But these arguments have been well refuted by *S. Augustine* de Civ. Dei i. 17—28. *Lactantius*, iii. 18; vi. 11; and by *A. Lapide* here.

6. *all his men*] Explained in 1 Chron. x. 6 by "all his house"—that is, all the members of his house that were with him in the battle. His son Ishbosheth was not there.

7. *on the other side of the valley*] That is, on the western side of the plain of Jezreel.

— *on the other side Jordan*] On the west side of Jordan. The word rendered *other side* here, is *eber*, and does not mean *other side*, but *over against*. Cp. Josh. i. 14, 15; ix. 1. 1 Sam. xiv. 40. 1 Kings iv. 24; v. 4: see above, Deut. i. 1. 5; iii. 8; and the *Syriac* Version here.

— *the Philistines came and dwelt in them*] Thus at Saul's death, almost the whole land of Israel was in the possession of the Philistines, who had been driven from that land by Samuel (vii. 13, 14). A remarkable contrast. And such was the issue of the choice of a king by the people of Israel, on motives of mere worldly policy, that they might be like other nations, and that their king might go out before them, and fight their battles! See 1 Sam. viii. 5; ix. 19, 20. A solemn warning to Christian Nations.

9. *they cut off his head*] Another contrast to David, who had cut off the head of Goliath. Saul's head was fastened by the Philistines in the temple of Dagon (1 Chron. x. 10). David brought the head of the Philistine champion Goliath to Jerusalem (1 Sam. xvii. 51. 54).

— *in the house of their idols*] whom they praised for what was done by the God of Israel, punishing Saul for his sins.

the people. ¹⁰ * And they put his armour in the house of ¹ Ashtaroth: and ^m they fastened his body to the wall of ^a Beth-shan.

¹¹ ° And when the inhabitants of Jabesh-gilead heard || of that which the Philistines had done to Saul; ¹² ° All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and ^q burnt them there. ¹³ And they took their bones, and ^r buried them under a tree at Jabesh, ^s and fasted seven days.

k ch. 21. 9.
l Judg. 2. 13.
m 2 Sam. 21. 12.
n Josh. 17. 11.
Judg. 1. 27.
o ch. 11. 3, 9, 11.
p Or, concerning him.
q See ch. 11.
r —11.
s 2 Sam. 2. 4—7.
t 2 Chron. 16. 14.
Jer. 34. 5.
Amos 6. 10.
r 2 Sam. 2. 4, 5.
& 21. 12—14.
s Gen. 50. 10.

10. *Ashtaroth*] See Judg. ii. 18. 1 Chron. x. 10.
— *Beth-shan*] now *Beisan*: see Josh. xvii. 11.
11. *inhabitants of Jabesh-gilead*] to whom Saul had showed kindness in the beginning of his reign (1 Sam. xi. 1—11).
12. *burnt them*] not to ashes; for the bones were left and were buried (v. 13). It was not usual among the Hebrews to burn the bodies of the dead, but to bury them. The mortal remains of Saul were partly burnt, because they had been “*aeris injuriis exposita, et putrefacta; et ne exponerentur novis ludi-*

briis.” Pfeiffer, p. 203, who examines the question, whether there are instances of burning the dead among the Hebrews: those sometimes cited (2 Chron. xvi. 14; xxi. 19. Jer. xxxiv. 4, 5. Amos vi. 10) refer rather to burning of spices on the bodies, than of the bodies themselves.

13. *under a tree*] under *the tamarisk* (*Gesen.* 86). Cp. 1 Chron. x. 11, 12, where the word is a more general one.

The bones were afterwards removed by David to the burying-place of Saul's father at Zelah (2 Sam. xxi. 12—14).

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

I. ¹ NOW it came to pass after the death of Saul, when David was returned from ^a the slaughter of the Amalekites, and David had abode two days in Ziklag; ² It came even to pass on the third day, that, behold, ^b a man came out of the camp from Saul ^c with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. ³ And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. ⁴ And David said unto him, [†] How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. ⁵ And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? ⁶ And the young man that told him said, As I happened by chance upon ^d mount Gilboa, behold, ^e Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. ⁷ And when he looked behind him, he saw me, and called unto me. And I answered, [†] Here am I. ⁸ And he said unto me, Who art thou? And I answered him, I am an Amalekite. ⁹ He said unto me again, Stand, I pray thee, upon me, and slay me: for ||anguish is come upon me, because my life is yet whole in me. ¹⁰ So I stood upon him, and [§] slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

¹¹ Then David took hold on his clothes, and [¶] rent them; and likewise

^a 1 Sam. 30. 17, 26.
^b ch. 4. 10.
^c 1 Sam. 4. 12.
[†] Heb. *What was* &c.
^d 1 Sam. 4. 16.
^e 1 Sam. 31. 1.
[†] See 1 Sam. 31. 2, 3, 4.
[†] Heb. *Behold me*.
[§] Or, *my coat of mail, or, my embroidered coat hindereth me, that* &c.
[¶] Judg. 9. 54.
^g ch. 3. 31.
^h 13. 31.

CH. I. 1. *it came to pass—Amalekites*] By these words the Author connects this Book with the preceding, in the same way as the Author of the Book of Joshua begins with recapitulating what is said at the close of the Pentateuch (Josh. i. 1). Cp. Deut. xxxiv. 5.

— *Ziklag*] See 1 Sam. xxvii. 6.

6. *I happened by chance*] The *Sept.* has περιπαράμειπεν—*the original word is in the niphal of the Hebrew kara, to meet, to occur.* Gesen. 741 (see xx. 1). The Amalekite thought “that he brought good tidings,” and that David would have rewarded him for them: see ch. iv. 10.

— *horsemen*] Lit., *the masters of the cavalry*: ἵππῳχοι, *Sept.*

9. *anguish*] Heb. *shabats*; *vertigo, giddiness, dizziness* (Gesen. 803); darkness (*Sept., Syriac*), cramp (*Kimchi*).

10. *after that he was fallen*] on his spear (1 Sam. xxxi. 3). Others, less probably, render it “after his misfortune.”

It seems that Saul, having been wounded by the archers, retired from the battle to some recess in Mount Gilboa, and his

body was not found by the Philistines till the morrow: see 1 Chron. x. 8. Some suppose that this story of the Amalekite is a pure fiction invented by him to ingratiate himself with David (*Theodoret, Serarius, A Lapide*). But it is observable that *Josephus* (vi. 14. 7; vii. 1. 1) adopts the story of the Amalekite as true; and it seems that the two accounts of Saul's death are supplementary, the one to the other. Saul was the author of his own death, because he did what he could to destroy himself; but after he had fallen on his sword he may have been despatched by the Amalekite; and if the story of the Amalekite had not been founded on fact, why did not the Amalekite retract it, and so escape from punishment? and the presentation of the crown and bracelet of Saul seems to afford some warrant for its truth. If the story is true, it is worthy of remark that Saul owed his death to one of that nation of Amalek which he had been commanded by God to destroy: 1 Sam. xv. 3. Our sins are our Amalekites, which we ought to destroy, in obedience to God; and which, if we do not destroy them, will destroy us.

all the men that *were* with him: ¹² And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

¹³ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite. ¹⁴ And David said unto him, ^a How wast thou not ¹ afraid to ^k stretch forth thine hand to destroy the LORD's anointed? ¹⁵ And ¹ David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died. ¹⁶ And David said unto him, ^m Thy blood *be* upon thy head; for ¹ thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

¹⁷ And David lamented with this lamentation over Saul and over Jonathan his son: ¹⁸ (^c Also he bade them teach the children of Judah *the use* of the bow: behold, *it is* written ^p in the book ^{||} of Jasher.)

¹⁹ The beauty of Israel is slain upon thy high places:

^q How are the mighty fallen!

²⁰ ^r Tell *it* not in Gath,

Publish *it* not in the streets of Askelon;

Lest ^s the daughters of the Philistines rejoice,

Lest the daughters of ^t the uncircumcised triumph.

²¹ Ye ^u mountains of Gilboa,

^x Let *there be* no dew, neither let *there be* rain, upon you,

Nor fields of offerings:

For there the shield of the mighty is vilely cast away,

The shield of Saul, *as though he had not been* ^y anointed with oil.

²² From the blood of the slain, from the fat of the mighty,

^z The bow of Jonathan turned not back,

And the sword of Saul returned not empty.

²³ Saul and Jonathan *were* lovely and ^{||} pleasant in their lives,

And in their death they were not divided:

They were swifter than eagles,

^h Num. 12. 8.
ⁱ 1 Sam. 31. 4.
^k 1 Sam. 24. 6.
^l 26. 9.
^m Ps. 105. 15.
ⁿ 1 ch. 4. 10, 12.

^o 1 Sam. 26. 9.
^p 1 Kings 2. 32, 33, 37.
^q ver. 10.
^r Luke 19. 22.

^s 1 Sam. 31. 3.

^t Josh. 10. 13.
^u Or, of the upright.

^v ver. 27.

^w 1 Sam. 31. 9.
^x Mic. 1. 10.
^y See Judg. 16. 23.

^z See Exod. 15. 20.
^{||} Judg. 11. 34.
^{||} 1 Sam. 18. 6.
^{||} 1 Sam. 31. 4.
^{||} 1 Sam. 31. 1.
^{||} See Judg. 5. 23.
^{||} Job 3. 3, 4.
^{||} Jer. 20. 14.

^y 1 Sam. 10. 1.

^z 1 Sam. 18. 4.

^{||} Or, sweet.

13. *a stranger*] not bound by ties of allegiance to Saul.

14. *the LORD's anointed*] If the life of the Lord's anointed was to be revered by strangers and enemies (such the Amalekites were to Saul), how much more is the life of sovereigns to be regarded by their own subjects!

18. *the use of the bow*] that is, David not only mourned for Saul and Jonathan in his own person, and in that of his family (see v. 11), but he composed an elegy upon their death; and he taught his own tribe, the tribe of *Judah* (who might be supposed to be jealous of Saul, and of the tribe of *Benjamin*), to sing this Dirge, called "*the Bow*," from the mention of the achievements of the archery of Jonathan (v. 22); and of the tribe of Benjamin, the tribe of Saul, famous for its skill in the use of the bow. 1 Chron. viii. 40; xii. 2. 2 Chron. xiv. 8; xvii. 17 (*Serarius, Tirinus, A Lapide, Keil*). So the Lamentations of Jeremiah and others for Josiah appear to have been learned by the people, who mourned for him (2 Chron. xxxv. 26).

The portion of Scripture, in which the vision of Moses at the bush is described, is called "*the Bush*" (Mark xii. 26. Luke xx. 37); Hymns of the Christian Church are called the *Te Deum*, *Magnificat*, &c., from words at their beginning. Cp. Rom. xi. 2, where a portion of Scripture is called "*Elias*."

David, in his tears of pity shed over his enemy Saul, is a signal type of our compassionate Saviour, weeping over Jerusalem.

— *it is written in the book of Jasher*] This Dirge is inserted in the national collection of songs and records of heroic acts: see on Josh. x. 13.

19. *The beauty of Israel*] This dirge is divided into three

stanzas, each ending with the pathetic exclamation, "How are the mighty fallen!"

21. *Nor fields of offerings*] *fields* which afford *firstfruits*; and therefore fertile and blessed by God. David appeals to the elements and natural objects, that they may sympathize in his sorrow. Let not the blessing of God descend in dew and in rain on the mountains of Gilboa! and let no fertile regions be there, which may bring forth early fruits to be offered to Him. But let them be smitten with barrenness, for there the blood of Saul and Jonathan was spilt, and there his shield was cast away.

The sense is given in *Kennicott's* translation (*Dissert.* p. 123) and in *Bishop Lowth's* metrical version of this dirge,—

"Triste solum, Gilboa! Tuis ne in montibus unquam
Vel ros, vel pluviam decidat imber aquae:
Nulla ferat primos aris tua messis honores,
De grege lecta tuo victima nulla cadat!"

— *cast away*] as if it were despised and loathed; for the sense of the verb *gaal* here used, see Lev. xxvi. 11. 30. 48. Jer. xiv. 19. *Gesen.* 176.

— as though he had *not been anointed with oil*] The words, *as though he had*, are not in the original, and the sense seems rather to be, *in that it* (the shield) *was not anointed with oil*, but, rather, was stained with blood (cp. v. 22). It did not partake of the unction of the king, and was not profited by it. And so *Sept.*, *Θυγάς λαοὺν οὐκ ἐχρίσθη ἐν ἐλαίῳ*. As to the sense of the Hebrew *beli*, signifying "because not," see *Gesen.* 122.

a Judg. 14. 18.

They were ^a stronger than lions.

24 Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with *other* delights,
Who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle!
O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:

b 1 Sam. 18. 1. 3.
& 19. 2.
& 20. 17, 41.
& 23. 16.
c ver. 19.
a Judg. 1. 1.
1 Sam. 23. 2, 4, 9.
& 30. 7, 8.

^b Thy love to me was wonderful, passing the love of women.

27 ^c How are the mighty fallen, and the weapons of war perished!

b 1 Sam. 30. 31.
ver. 11.
ch 5. 1. 3.
1 Kings 2. 11.
c 1 Sam. 30. 5.
d 1 Sam. 27. 2, 3.
& 30. 1.
1 Chron. 12. 1.
e ver. 11.
ch 5. 5.

II. ¹ And it came to pass after this, that David ^aenquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto ^bHebron. ² So David went up thither, and his ^ctwo wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. ³ And ^dhis men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. ⁴ ^eAnd the men of Judah came, and there they anointed David king over the house of Judah.

f 1 Sam. 31. 11.
13.

g Ruth 2. 20.
& 3. 10.
Ps. 115. 15.

h 2 Tim. 1. 16, 18

† Heb. *be ye the sons of valour.*

And they told David, saying, *That* ^fthe men of Jabesh-gilead were they that buried Saul. ⁵ And David sent messengers unto the men of Jabesh-gilead, and said unto them, ^gBlessed be ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him. ⁶ And now ^hthe LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. ⁷ Therefore now let your hands be strengthened, and [†]be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

i 1 Sam. 14. 50.
† Heb. *the host which was Saul's.*

⁸ But ⁱAbner the son of Ner, captain of [†]Saul's host, took || Ish-bosheth the

|| Or, *Esh-baal*, 1 Chron. 8. 33. & 9. 39.

25. O Jonathan] David mourns bitterly for Saul; but the climax of his sorrow is for Jonathan, dear to him as a brother, and loving him with the love of a wife.

Jonathan was more than forty years old at the time of his death (see ii. 10), more than ten years older than David (v. 4), and Saul was about seventy.

CH. II. 1. *enquired of the LORD*] By the Urim and Thummim in the breastplate on the ephod of Abiathar, the High Priest. Cp. 1 Sam. xxiii. 9.

— *Shall I go up into any of the cities of Judah?*] David's own tribe; but he might well doubt, whether he might return thither: first, on account of the Philistines who had got possession of the country; and next, on account of the enmity of Abner and of the house of Saul. He therefore inquired of the LORD.

— *Hebron*] Because it was hallowed by its associations with the history of the Patriarchs who were buried there (*Theodore*): see Gen. xxiii. 19; xxxv. 27; xlix. 30; 1. 13; and of Caleb, Josh. xiv. 13. Judg. i. 20; and of Samson, xvi. 3.

4. *there they anointed David king over the house of Judah*] As Saul, after having been privately anointed by Samuel, was publicly inaugurated as king (see 1 Sam. xi. 15); so David.

This unction of David was figurative of the unction of Christ. Hebron was the patriarchal city; and David, being anointed king of Judah at Hebron, was a figure of Christ, king of the Jews. In the words of our learned Expositor, "David, the most undoubted type of the *Messias*, was anointed at Bethlehem; for there 'Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward' (1 Sam. xvi. 13). Of which unction those words of God must necessarily be understood, "I have found David My servant; with My holy oil have I anointed him" (Ps. lxxxix. 20). And yet he was again anointed at Hebron; first, over the house of Judah (2 Sam. ii. 4); then over *all the tribes of Israel*, at Jerusalem (2 Sam. v. 3).

"As therefore David at his first unction received the Spirit of God, and a full right unto the throne of Israel, which yet he was not to exercise till the death of Saul and acceptance of the Tribes; and therefore when the time was come that he should actually enter upon his regal office, he was again anointed: so our Jesus, the Son of David, was first sanctified and anointed with the Holy Ghost at His conception, and thereby received a right unto, and was prepared for all those offices which belonged to the Redeemer of the world; but when He was to enter upon the actual and full performance of all those functions which belonged to Him, then doth the same Spirit, which had sanctified Him at His conception, visibly descend upon Him at His inauguration, and that most properly upon His Baptism; because, according to the customs of those ancient nations, washing was wont to precede their unctions. Wherefore 'Jesus when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove' (Matt. iii. 16)" (*Bp. Pearson* on the Creed, Art. ii.). Cp. *A Lapid* on v. 3. Cp. below, on v. 3.

There is an analogy between royal coronations and ordinations of priests. Not only a divine call, but a public commission is necessary for them: see above, on Deut. xxxi. 7; xxxiv. 9; and below, on Acts xiii. 1—8. Heb. v. 4.

The xxviii Psalm ("The Lord is my Light") is entitled in the *Sept.* "before the anointing," and may probably be referred to this time.

8. *Abner*] Saul's first cousin (1 Chron. ix. 36), and captain of Saul's host (1 Sam. xiv. 51; xvii. 57).

— *Ish-bosheth*] which means, *man of shame*. He is called *Esh-baal* (fire of Baal, i. e. destruction of Baal, *Keil*, 215) in 1 Chron. viii. 33; ix. 39. So *Jerub-baal* (Gideon) is called also *Jerub-bosheth* (2 Sam. xi. 21); and *Merib-baal* (contender against Baal, *Gen.* 509) is called *Mephibosheth* (see below, iy. 8. 1 Chron. viii. 34; ix. 40). Cp. Hos. ix. 10. Jer. iii. 24.

These modifications of the name seem to have arisen from

son of Saul, and brought him over to Mahanaim; ⁹ And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. ¹⁰ Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. ¹¹ And ^k the † time that David was king in Hebron over the house of Judah was seven years and six months.

^k ch. 5. 5.
1 Kings 2. 11.
† Heb. number of days.

¹² And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to ^l Gibeon. ¹³ And Joab the son of Zeruiah, ^l Josh. 18. 25. and the servants of David, went out, and met † together by ^m the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. ¹⁴ And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. ¹⁵ Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David. ¹⁶ And they

† Heb. *them* together.
^m Jer. 41. 12.

a religious abhorrence of the name of Baal, and an unwillingness to pronounce it; but this reluctance was overcome in course of time, and (marvellous to say) Baal was admitted to divine honour under Ahab, and even superseded Jehovah in the hearts of Israel. Such is the progress of Idolatry. Here is a solemn warning for our own days, in which we have to deplore the melancholy fact that men and women in the Christian Church, who have been brought up in a godly hatred and righteous abomination of creature-worship, are at length so fascinated and bewitched by it, that they sink into the lowest depths of Mariolatry, and into abject deification of the Bishop of Rome, as if he were a God upon earth!

— to *Mahanaim*] On the eastern side of Jordan, in order to be secure from the attacks of the Philistines, and of David; and that he might strengthen the power of Ishbosheth there, before he declared him King of Israel.

Mahanaim also, as well as Hebron (v. 1), was hallowed by patriarchal associations, and was perhaps chosen by Abner on that account: see Gen. xxiii. 1, 2.

⁹. *made him king*] Ishbosheth was *not* made king of Israel immediately after the death of Saul, but after an interval of some years, probably five; during which time Abner was endeavouring to raise Israel from the state in which they lay in servitude to the Philistines. Cp. *Bp. Cotton* in B. D., i. p. 9; and *ibid.*, i. p. 891; and *Keil*, p. 216.

Ishbosheth, as son of Saul, seemed to have a right to the kingdom as long as the unction of David was merely private, and not published to the world; and Ishbosheth is not regarded in Scripture as an usurper: see iv. 11 (*Abulensis, Serarius, A. Lapide*). He may be compared spiritually to those who, before Christ's public inauguration, and before the open preaching of the Gospel, still clung to Judaism. He represents, as it were, the state of transition between the birth of Christ and the publication of the Gospel.

— *Gilead*] The region east of Jordan (Num. xxxii. 29. Josh. xxii. 9).

— *Ashurites*] The *Syriac, Arabic, and Vulg.* identify them with the Geshurites (Deut. iii. 14. Josh. xiii. 13. 2 Sam. xv. 8. 1 Chron. ii. 23), on the s.e. of Damascus; and so *Ewald* and *Thenius*. The *Targum of Jonathan* interprets the word by "house of Asher," i. e. the country west of Jordan, above Jezreel; and so *Grove*, B. D. i. 124.

— *Jezreel*] The rich wide plain of Esdraelon, n.w. of Gilboa: see Judg. i. 8; iii. 9; vi. 33. Josh. xvii. 16. *Robinson*, ii. 315; iii. 113. *Stanley*, Palestine, p. 335. *Vandevelde*, p. 326. *Porter*, B. D. i. p. 575. It was celebrated in the history of the conflicts of Deborah and Barak (see Judg. iv.), of Gideon (see Judg. vii.), and of Saul and Jonathan (1 Sam. xxix. 1): see above, 1 Sam. xxviii. 4.

¹⁰. *Ish-bosheth . . . was forty years old when he began to reign . . . and reigned two years*] After which David became King of Israel: see v. 1—3. The end of these two years of Ishbosheth coincides with the end of the seven and a half years during which David reigned over Judah; which period of seven and a half years began with the death of Saul: see v. 1, and on v. 9.

¹¹. *the time that David was king in Hebron over the house of Judah was seven years and six months*] Before he became king over all Israel: see below, v. 1—3. This gradual exten-

sion of David's kingdom from Judah to all the tribes of Israel was figurative of the expansion of the kingdom of Christ from Judaea to all nations: see above, on v. 4, and below, on v. 1—3.

¹². *Gibeon*] now *El-Jib*, about seven miles west of Jerusalem (see *Robinson*, ii. 187), celebrated in the history of Joshua's miracle (Josh. x. 12), and as the place of Solomon's prayer (1 Kings iii. 4—15. *Vandevelde*, p. 316). Here Amasa was killed by Joab (below, xx. 8—12).

¹³. *Joab the son of Zeruiah*] sister of David (1 Chron. ii. 15, 16). Joab's father's name, according to *Josephus* (Antt. vii. 1. 3), was Suri, who is never mentioned in Scripture. Probably the name of his mother (Zeruiah) is mentioned on account of her relation to David, and because his father was of obscure origin and station.

Joab here first comes prominently forward in the history. Abishai, the brother of Joab, is mentioned as a companion of David, and as asking him to allow him to kill Saul (1 Sam. xxvi. 6—9). Henceforward Joab plays a conspicuous part in the military and civil history of David's reign, even till David's death (1 Kings i. 7; ii. 5, 6).

It seems surprising, at first sight, that David, who was then in the flower of his age, only thirty years old (see v. 4), and who had been long distinguished for his courage and skill as a military leader, should now decline into a subordinate position as a warrior, and that Joab should occupy the principal place in the wars of Israel, and should exercise a dominant influence over David, so that the king was constrained to say, "I am this day weak, though anointed king; and these men, the sons of Zeruiah, are too hard for me" (iii. 39).

Was this unhappy condition a consequence of his polygamy (see iii. 2, 3; and particularly v. 13—16)? Was this multiplication of wives, contrary to God's command (Deut. xvii. 17), a cause of effeminacy and softness? Did it disqualify him for the hardships of the field, and afford an opportunity to such bold, ambitious, and insidious persons as Joab, who profited by his weakness and favoured it, to gain the mastery over him? see especially xii. 14—27, and consider what is suggested by that history. "Carus erit Regi, qui Regem tempore quo vult *Accusare* potest."

— *the pool of Gibeon*] Gibeon, *El-Jib*, about four or five miles n.w. of Jerusalem, famous in the history of Joshua (Josh. ix. 3; x. 2. 4. 12). The pool of Gibeon is described by *Robinson*, Palest. ii. 136; and by *Dr. Thomson*, Land and Book, p. 669. It is mentioned by Jeremiah, xli. 12.

¹⁴. *Abner said*] Abner is the aggressor; and eventually, after the slaughter of his men, falls a victim to his own cruel proposal: see iii. 27.

Gibeon was afterwards the scene of the cruel and treacherous act of Joab killing Amasa (see xx. 8. 10), and, by a remarkable retribution, the scene also of his death (1 Kings ii. 28, 29. Cp. 1 Chron. xvi. 39).

— *play*] an euphemism for *fight*. The same word is used to describe the act of Samson (Judg. xvi. 27) which was so fatal to the Philistines. Cp. Prov. x. 23; xxvi. 18, 19.

¹⁵. *twelve of Benjamin*] Who arose in consequence of Abner's challenge to Joab and David's servants, and were slain by them.

— *twelve of the servants of David*] These twelve servants

L

|| That is, *The field of strong men.*

n 1 Chron. 2. 16.

o 1 Chron. 12. 8.

† Heb. *of his feet.*

† Heb. *as one of the roes that is in the field.*

p Ps. 18. 33.

Cant. 2. 17.

& 8. 14.

† Heb. *from after Abner.*

|| Or, *spoil,*
Judg. 14. 19.

q ch. 3. 27.

& 4. 6.

& 20. 10.

r ver. 14.

Prov. 17. 14.

† Heb. *from the morning.*

|| Or, *gone away.*

caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called || Helkath-hazzurim, which is in Gibeon. ¹⁷ And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

¹⁸ And there were ^a three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was ^o as light [†] of foot [†] as a wild roe. ¹⁹ And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left [†] from following Abner. ²⁰ Then Abner looked behind him, and said, *Art thou Asahel?* And he answered, *I am.* ²¹ And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his || armour. But Asahel would not turn aside from following of him. ²² And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? ²³ Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him ^q under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still. ²⁴ Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

²⁵ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. ²⁶ Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren? ²⁷ And Joab said, *As God liveth, unless ^r thou hadst spoken, surely then [†] in the morning the people had || gone up every one from following his brother.* ²⁸ So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

²⁹ And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. ³⁰ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. ³¹ But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died. ³² And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

of David destroyed their enemies in this bloody fray, and they themselves perished in it.

The servants of the Divine David, the Prince of Peace, His holy Apostles, have gained bloodless victories, and have conquered the world by being martyrs for Christ.

18. *and thrust his sword in*] Or rather, *and his sword was in the side.*

— *Helkath-hazzurim*] Literally, the *field of the stones, or rocks*, i. e. of the strong men, firm as rocks: "*ager robustorum*" (*Vulg.*).

In a figurative sense, the Apostles of the true David are also compared to stones: see Rev. xxi. 14. Some render *surim*, edges (i. e. of their swords) (cp. Ps. lxxxix. 44. *Keil*); but the former interpretation seems preferable.

19. *a wild roe*] a gazelle: see below, xxii. 34.

21. *take his armour*] that thou mayest have defence, and spoil.

23. *the hinder end of the spear*] with which it might be fixed in the ground (1 Sam. xxvi. 7).

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— *fifth rib*] the lowest. "*Sub quâ nihil est osseum, sed venter mollis, letali ictui opportunus*" (*A Lapide*).

26. *Shall the sword devour for ever?*] Abner, who had made a jest of shedding blood ("*Let the young men play before us,*" v. 14), now that he is worsted, and is in danger, professes repugnance for bloodshed.

27. *unless thou hadst spoken*] If thou hadst not made the challenge (in v. 14), this war of brethren with brethren would never have begun. Thou complainest that the sword devours, but thou wast the first to unsheath it. Abner was the aggressor, and his own death, as well as that of his men (v. 31), were the consequences of the aggression.

28. *Joab blew a trumpet*] To sound a retreat. Cp. xviii. 16.

29. *the plain*] The arabah, or valley of the Jordan.

— *all Bithron*] All the gorge, or ravine (from Heb. *bathar*, to cut; *Geen.* 149; cp. the word *Tompé*, from *répère*, to cut), probably between the Jabbok and Mahanaim.

III. ¹ Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. ² And ^a unto David were sons born in Hebron: and his firstborn was Amnon, ^b of Ahinoam the Jezreelitess; ³ And his second, || Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king ^c of Geshur; ⁴ And the fourth, ^d Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; ^e And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

⁶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. ⁷ And Saul had a concubine, whose name was ^f Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou ^g gone in unto my father's concubine? ⁸ Then was Abner very wroth for the words of Ish-bosheth, and said, Am I ^h a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? ⁹ ⁱ So do God to Abner, and more also, except, ^j as the LORD hath sworn to David, even so I do to him; ¹⁰ To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, ^k from Dan even to Beer-sheba. ¹¹ And he could not answer Abner a word again, because he feared him.

¹² And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee. ¹³ And he said, Well; I will make a league with thee: but one thing I require of thee, ^l that is, ^m Thou shalt not see my face, except thou first bring ⁿ Michal Saul's daughter, when thou comest to see my face. ¹⁴ And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me ^o for an hundred foreskins of the Philistines. ¹⁵ And Ish-bosheth sent, and took her from her husband, even from ^p Phaltiel the son of Laish. ¹⁶ And her husband went with her ^q along weeping behind her to ^r Bahurim. Then said Abner unto him, Go, return. And he returned.

DAVID'S SONS BORN AT HEBRON.

CH. III. 2. *unto David were sons born in Hebron*] of the six wives here mentioned; and he had many concubines (v. 18).

This polygamy of David, forbidden by God, seems to have been the cause of his weakness (see on ii. 18), as it was of innumerable jealousies and enmities in his family. None of the sons here mentioned were eminent for virtue, and some of them (Amnon, Absalom, and Adonijah) were notorious for their sins.

But David was a figure of Christ: and that which was a sin in him, does in a spiritual sense distinguish, as a mark of tenderness and affection, the character of Him in whom there is no spot or blemish of human unholiness, but who is infinitely pure, and who vouchsafes to join to Himself particular Churches of all nations, and even individual souls, by the nearest and dearest intimacy of mystical wedlock, as St. Paul teaches, who says to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2).

This is well expressed by an ancient writer: "Perhaps some one may ask, If David was a type of Christ, how is it that he is related to have had many wives and concubines: a thing which Christ abhors and condemns? But this too was figurative. The wives of David foreshadowed the many nations who would be united to Christ in spiritual wedlock." (Bede, Qu. in 2 Sam. c. ii.: see below, on v. 13.)

Unto David were sons born in Hebron, when he had become King of Judah. It is remarkable, that no sons seem to

have been born to him before that time, when he was thirty years of age; and after it he had a numerous issue;

Christ had no spiritual issue, before He was proclaimed King, by the voice from heaven, at His baptism, when He was thirty years of age (Luke iii. 22, 28).

3. *Chileab*] i. e. like his father; called *Daniel* in 1 Chron. iii. 1. The Hebrew Rabbis say that he was called Chileab also, from his likeness to David, and to silence the insinuations of some that he was the son of Nabal.

— *Geshur*] N.B. of Bashan (Deut. iii. 14).

5. *Eglah David's wife*] Supposed by some of the Rabbis to be Michal (Jeromianster).

6. *Abner made himself strong*] But God strengthened David, whom Abner knew to have been designed for the kingdom by God: see vv. 9, 10.

7. *Saul had a concubine*] by whom he had two sons (xxi. 8).

— *Wherefore hast thou gone in—concubine?*] which was tantamount to a claim to his throne: see xvi. 21, and 1 Kings ii. 22.

8. *a dog's head*] See 1 Sam. xvii. 43. 2 Kings viii. 18. Abner appears to deny the charge, which was one of immodesty and uncleanness (*A Lapide*).

14. *David sent messengers to Ish-bosheth*] He proceeds lawfully, and not by violence, to recover her who belonged to him by right.

— *my wife Michal, which I espoused to me*] See 1 Sam. xviii. 25, 27.

16. *her husband went with her along weeping behind her*] 2

† Heb. both yesterday and the third day. q ver. 9.
 r 1 Chron. 12. 29.
 s ver. 10, 12.
 t 1 Kings 11. 37.
 17 And Abner had communication with the elders of Israel, saying, Ye sought for David † in times past *to be king over you* : 18 Now then do it : ^a for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. 19 And Abner also spake in the ears of ^r Benjamin : and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. 20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast. 21 And Abner said unto David, I will arise and go, and ^s will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest ^t reign over all that thine heart desireth. And David sent Abner away ; and he went in peace.

u 1 Sam. 29. 6. Isa. 37. 28.
 22 And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them : but Abner *was* not with David in Hebron ; for he had sent him away, and he was gone in peace. 23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. 24 Then Joab came to the king, and said, What hast thou done ? behold, Abner came unto thee ; why is it *that* thou hast sent him away, and he is quite gone ? 25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know ^u thy going out and thy coming in, and to know all that thou doest.

x 1 Kings 2. 8. So ch. 20. 9, 10.
 || Or, peaceably. y ch. 4. 6. z ch. 2. 23.
 26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah : but David knew *it* not. 27 And when Abner was returned to Hebron, Joab ^x took him aside in the gate to speak with him || quietly, and smote him there ^y under the fifth *rib*, that he died, for the blood of ^z Asahel his brother.

† Heb. bloods.
 a 1 Kings 2. 32, 33.
 † Heb. be cut off.
 b Lev. 15. 2.
 28 And afterward when David heard *it*, he said,
 I and my kingdom *are* guiltless before the LORD for ever
 From the † blood of Abner the son of Ner :
 29 ^a Let it rest on the head of Joab, and on all his father's house ;
 And let there not † fail from the house of Joab
 One ^b that hath an issue,
 Or that is a leper,

But his sorrow was not caused by his own sin in taking to himself another man's wife. His tears ought to have been tears of repentance, for his sin against God and against David. It is not said that Michal wept.

Here is spiritual instruction. David sent to recall Michal to himself; and she was received back by him. So Christ mercifully recalls and receives a church, or a soul, which has been guilty of unfaithfulness to Him (Hos. iii. 1—5), although they who have beguiled it to break its troth pursue after it and endeavour to retain it. So God will recover His own Michal, Saul's daughter, the Jewish nation, as the prophet says, and unite her again to Himself. In this respect God's love exceeds any tenderness and compassion which was prescribed to men by His own law : see Jer. iii. 1, and cp. *Theodoret* here.

18. *I will save*] This is the correct rendering; there is a typographical error in most of the editions of the Hebrew here, which have the past tense and the third person; and are to be corrected from many MSS. in *De Rossi*, and from the ancient versions, which have "*I will save*."

19. *Abner also spake in the ears of Benjamin*] His own tribe.

23. *he is gone in peace*] David has let Abner escape, although he had killed Asahel, his own nephew.

26. *well of Sirah*] twenty furlongs from Hebron (*Josephus*, vii. 1. 5).

27. *for the blood of Asahel his brother*] And because Joab thought that Abner would supplant him in his high station as chief captain of David's forces (*Josephus*, *Theodoret*). Abner had slain Asahel, but it was in open war, and Abner had wished to spare him (ii. 21), but Joab treacherously "shed the blood of war in peace" (1 Kings ii. 5).

29. *on all his father's house*] The family of the husband of David's own sister. David's indignation at the murder seems to have transported him beyond the bounds of reason, and to have betrayed him into forgetfulness of God's law, which declared that children should not suffer for their father's sin (Deut. xxiv. 16). But his passionate imprecation is an evidence that Abner's death was not desired but detested by David, whose name Joab had abused in order to effect the murder (see v. 26, and *Bp. Patrick's* note), and who might therefore be thought by all people to be the author of it.

If David's curse took effect, it is to be remembered that "outwardly and temporally children may fare the worse for their

Or that leaneth on a staff,
Or that falleth on the sword,
Or that lacketh bread.

³⁰ So Joab and Abishai his brother slew Abner, because he had slain their brother ^aAsahel at Gibeon in the battle.

e ch. 3. 23.

³¹ And David said to Joab, and to all the people that *were* with him, ^dRend your clothes, and ^egird you with sackcloth, and mourn before Abner. And king David *himself* followed the † bier. ³² And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. ³³ And the king lamented over Abner, and said,

d Josh. 7. 6.
ch. 1. 2, 11.
e Gen. 37. 34.

† Heb. *bed*.

Died Abner as a 'fool dieth?

f ch. 13. 12, 13.

³⁴ Thy hands *were* not bound,
Nor thy feet put into fetters:
As a man falleth before † wicked men,
So fellest thou.

† Heb. *children of iniquity*.

And all the people wept again over him. ³⁵ And when all the people came ^gto cause David to eat meat while it was yet day, David sware, saying, ^hSo do God to me, and more also, if I taste bread, or ought else, ⁱtill the sun be down. ³⁶ And all the people took notice of *it*, and it † pleased them: as whatsoever the king did pleased all the people.

g ch. 12. 17.
Jer. 16. 7.

h Ruth 1. 17.
i ch. 1. 12.

† Heb. *was good in their eyes*.

³⁷ For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. ³⁸ And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

³⁹ And I *am* this day † weak, though anointed king; and these men the sons of Zeruiah ^kbe too hard for me: ^lthe LORD shall reward the doer of evil according to his wickedness.

† Heb. *tender*.

k ch. 19. 7.
l See ch. 19. 18.
1 Kings 2. 5, 6, 33, 34.
Ps. 28. 4.
& 62. 12.
2 Tim. 4. 14.
a Ezra 4. 4.
Isa. 13. 7.
b Matt. 2. 3.

IV. ¹ And when Saul's son heard that Abner was dead in Hebron, ^ahis hands were feeble, and all the Israelites were ^btroubled. ² And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the † other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for ^cBeeroth also was reckoned to Benjamin: ³And the Beerothites fled to ^dGittaim, and were sojourners there until this day.)

† Heb. *second*.

c Josh. 18. 25.

d Neh. 11. 33.

father's sins, but spiritually and eternally they cannot" (*Bp. Sanderson*, iii. 68), and that a father's sin and punishment are salutary warnings to children, and that their own temporal sufferings may be made the means of everlasting felicity and glory.

— *a staff*] or crutch; Heb. *pelec*: see *Gesen.*, p. 676.
³³ *the king lamented over Abner*] As at the fall of Saul and Jonathan, David not only wept for them, but composed a *lamentation*, a *dirge* for them, in order that the mourning for them might be more public and permanent (see i. 12. 17), so he did also for Abner.

In the depth and tenderness of his affection and compassion, even for his enemies (Saul, Abner, Absalom), David is a signal type of Him who wept (*ἐκλαύσε*) over Jerusalem, and composed its funeral dirge in the words of sorrow which He pronounced over it even when it was about to reject and crucify Him (Matt. xxiii. 37. Luke xix. 41).

— *Died Abner as a fool dieth?*] Literally, *Shall Abner die as a fool?* Must Abner die as a miscreant? see Ps. xiv. 1; and for a version of this dirge see *Bp. Lowth*, *Prælect.* xxii. p. 229. *Ewald*, *Dichter* d. a. B. 1. 99. *Keil*, 224.

³⁴ *Thy hands were not bound*] No; thou wert not a malefactor, treated by me as such, and given up to the Law as a felon after sentence, with hands pinioned and feet fettered, in order to be executed. I did not so deal with thee; but thou wast taken away by treachery and iniquity.

This short poem is not only a dirge it is also an apology for David, and for Abner himself.

³⁷ *it was not of the king to slay Abner*] Though Joab had

made use of his name for the purpose of slaying him. David showed kindness to Abner after his death by promoting his son (1 Chron. xxvii. 21).

³⁹ *these men the sons of Zeruiah be too hard for me*] The sons of his own sister; for Abishai as well as Joab had been guilty of Abner's death (v. 30).

— *the LORD shall reward the doer of evil*] Therefore David's charge to Solomon concerning Joab (1 Kings ii. 5, 6) was no act of private revenge against Joab, but it was the execution of God's justice upon him for his sins.

At the same time, if David had done what his conscience had told him was right, and what he did to the murderers of Ishbosheth (iv. 11); if he had fully trusted God, and done justice with courage, according to God's law (Gen. ix. 6); if, relying on God, and not looking to the carnal advantages which he derived from the military skill of Joab and Abishai, he had executed judgment on Joab, he would have probably prevented other murders, such as that of Ishbosheth, and of Amasa; and he would have been spared the sorrow of giving on his death-bed the warrant of execution against Joab, to be put in effect by Solomon. "Impunitas ad deteriora invitat;" "Saevit in innocentes, qui parcat nocentibus."

CH. IV. 2. *a Beerothite*] Of Beeroth, now *Bireh*; on the western frontier of the tribe of Benjamin: see Josh. ix. 17; xviii. 25.

³ *Gittaim*] One of the places where the Benjamites dwelt after the captivity (Neh. xi. 33).

e ch. 9. 8.

4 And Jonathan, Saul's son, had a son *that was lame of his feet*. He was five years old when the tidings came of Saul and Jonathan 'out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was

† Or, *Merib-baal*,
1 Chron. 8. 24.
& 9. 40.

|| Mephibosheth.

g ch. 2. 23.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. 6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him ^e under the fifth rib: and Rechab and Baanah his brother escaped. 7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. 8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, ^b which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

h 1 Sam. 19. 2,
10, 11.
& 23. 15.
& 25. 29.

Gen. 48. 16.
1 Kings 1. 29.
Ps. 31. 7.
k ch. 1. 2, 4, 15.

† Heb. *he was in his own eyes as a bringer, &c.*
‡ Or, *which was the reward I gave him for his tidings.*
1 Gen. 9. 5, 6.

m ch. 1. 15.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the LORD liveth*, 'who hath redeemed my soul out of all adversity, 10 When ^a one told me, saying, Behold, Saul is dead, † thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, || who *thought* that I would have given him a reward for his tidings: 11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ^l require his blood of your hand, and take you away from the earth? 12 And David ^m commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the ⁿ sepulchre of Abner in Hebron.

n ch. 3. 23.

a 1 Chron. 11. 1.
& 12. 23.
b Gen. 29. 14.

V. 1 Then ^a came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, ^b we *are* thy bone and thy flesh. 2 Also in time past, when

4. *tidings came of Saul and Jonathan*] That is, of their death (1 Sam. xxxi.).

— *became lame*] Why is this account of Mephibosheth inserted here?

In order to prepare the reader for his subsequent history, and to explain why the kingdom was so easily transferred from the house of Saul to David (*Abulensis*); and because he was the next avenger of blood, and, being lame and young, would not be able to pursue the murderers of Ishbosheth, who were therefore emboldened to do what they did. But though Mephibosheth was lame and could not overtake them, yet God's justice followed and punished them when they little expected it: see v. 11.

— *Mephibosheth*] Called *Merib-baal* ("striving against Baal") 1 Chron. viii. 24; ix. 40. The name *Mephibosheth* probably means *exterminating shame*, or idol (*Simonis, Gesen. 498*): see above, on ii. 8. For his subsequent history see chaps. ix., xvi., and xix. 25.

5. *to the house of Ish-bosheth*] At Mahanaim (ii. 8. 12).

6. *as though they would have fetched wheat*] Lit. *fetching wheat*; that is, under the pretext of coming to the king's granary to get wheat for the food of the soldiers of Ishbosheth, whose captains they were (v. 2).

7. *through the plain*] The valley of the Jordan, between Mahanaim and Hebron.

8. *the LORD hath avenged my lord*] They pretended piety and loyalty, but they regarded nothing except their own interest. A specimen of what has been often seen in the history of the world and the Church, where zeal for God is sometimes a colour for worldly ambition, and an occasion for deeds of cruelty and treachery,—even for the murder of princes; as Henry III. and Henry IV. of France.

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But David justly punished these two murderers: and the day is coming when, however some churches may canonize such methods of serving Christ, and of promoting what they call the cause of the Catholic Church, God will declare that Christianity was not intended to be a cloak for crime, and that "their damnation is just" who do evil in order that good may come (Rom. iii. 8).

12. *their hands and their feet*] Their feet with which they had made haste to shed blood; and their hands with which they had shed it.

DAVID IS MADE KING OVER ALL ISRAEL.

CH. V. 1. *Then came all the tribes of Israel to David unto Hebron*] And thus God overruled evil for good, and brought good out of evil. He made the crimes of Abner, Joab, and of the two Beerothites to be subservient to the exaltation of David, and the establishment of his kingdom over all Israel. Thus God will make all the sins of evil men to be one day ministerial to the extension and final settlement of the universal dominion of Christ.

After the death of Saul, David had been anointed king of Judah. Saul represents the Jewish Dispensation, which makes way for Christ and the Gospel (*Jerome*). A fuller unction now takes place.

— *thy bone and thy flesh*] So all Israel say to David; and so, as St. Paul teaches, the Church may say to Christ (see Eph. v. 30), "for we are of His flesh and of His bones;" and Christ, by His exaltation to the heavenly Jerusalem, is made king over all true Israelites, and is become our Second Adam in glory, joining to Himself an universal Eve from all nations; as Adam said in Paradise of Eve, the mother of all living, "This is now bone of my bones, and flesh of my flesh" (Gen. ii. 23).

Saul was king over us, 'thou wast he that leddest out and broughtest in Israel: ^c 1 Sam. 18. 13. and the LORD said to thee, 'Thou shalt feed my people Israel, and thou shalt be a captain over Israel. ^s * So all the elders of Israel came to the king to Hebron; 'and king David made a league with them in Hebron *before the LORD: and they anointed David king over Israel. ^d David was thirty years old when he began to reign, ^a and he reigned forty years. ^e In Hebron he reigned over Judah 'seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. ^f 1 Sam. 16. 1, 12. ^g 2 Sam. 5. 5. ^h 1 Chron. 11. 3. ⁱ 2 Kings 11. 17. ^j Judg. 11. 11. ^k 1 Sam. 23. 18. ^l 1 Chron. 26. 31. ^m 2 Sam. 5. 5. ⁿ 1 Chron. 3. 4.

⁶ And the king and his men went ^k to Jerusalem unto ^l the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: || thinking, David ^k Judg. 1. 21. ^l Josh. 15. 63. ^m Judg. 1. 8. ⁿ 1 Sam. 11. 12. ^o Or, saying, David shall not, &c.

3. they anointed David king over Israel] According to the word of the Lord by Samuel (1 Chron. xi. 3). David was a type of Christ; and here also was a prefiguration of the universal dominion of Christ.

With regard to the successive unctions of David, which were typical of the successive unctions of Christ, *Bp. Pearson*, following other expositors (see *A Lapide* here), thus writes:—

"David was not only first designed, but also anointed, king over Israel (1 Sam. xvi. 13), and yet had no possession of the crown. Seven years he continued anointed by Samuel, and had no share in the dominion; seven years after, he continued anointed in Hebron, only king over the tribe of Judah (2 Sam. ii. 4). At last he was received by all the tribes, and so obtained full and absolute regal power over all Israel, and seated himself in the royal city Jerusalem.

"So CHRIST was born King of the Jews, and the conjunction of His human nature with His Divine, in the union of His person, was a sufficient unction to His regal office, yet as the Son of Man He exercised no such dominion, professing that His kingdom was not of this world (John xvii. 36); but after He rose from the dead, then, as it were in Hebron with His own tribe, He tells the Apostles (Matt. xviii. 18), all power is given unto Him; and by virtue thereof gives them injunctions; and at His Ascension He enters into the Jerusalem above, and there sits down at the right hand of the throne of God, and so makes a solemn entry upon the full and entire dominion over all things; then could St. Peter say (Acts ii. 36), 'Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ'" (*Bp. Pearson* on the Creed, Art. vi.). Cp. above, on ii. 4.

4. thirty years old] As Joseph was, when he was exalted by Pharaoh (Gen. xli. 46), and as Jesus was, when He was anointed publicly by the Holy Ghost, and was proclaimed to be the Son of God from heaven (Luke iii. 23. *Angelomus*).

— he reigned forty years] As Saul did (Acts xiii. 21), and as Solomon did (2 Chron. ix. 30). "Quadragenarius numerus, qui ex quater denis constat, plenitudinem temporum et rerum perfectionem significat" (*Angelomus*).

6. the king and his men] Called, "all Israel" (1 Chron. xi. 4). David's victorious entry into Jerusalem is the triumph of "all Israel." So the Ascension of our David into the heavenly Jerusalem is the ascension of us all (Eph. ii. 6). Where the Head is, there the members are already in hope, and will be hereafter in fruition. They are His bone and His flesh.

— to Jerusalem unto the Jebusites] Who occupied the fortress, "the stronghold of Zion," the southern and highest hill of the city; the northern and lower parts being in the hands of the Benjamites: see Judg. i. 8. 21.

THE BLIND AND THE LAME.—DAVID ENTERS JERUSALEM.

— Except thou take away the blind and the lame] This translation has been corrected by some as follows: "Thou canst not come in hither; but the blind and the lame will keep thee off." (*Keil*, who compares Isa. xiv. 32 for the use of the singular verb *hesireca*, from *sur* to keep off, instead of the plural; and see *Ewald*, § 319.)

But the translation seems preferable which is given in the Authorized Version, according to which the verb is the *hiphil* infinitive, and this translation is confirmed by *Pulg.*, *Arabic*, *Syriac*, *Targum*, *Jonathan*.

Who the lame and the blind were, has been doubted. Some have supposed (as *Josephus*, vii. 8. 1) that the Jebusites relied on the strength of their fortress, and set the blind and lame on the walls in derision of David, as if they would suffice to keep him

off. A similar exposition is offered by *Angelomus*, *A Lapide*, *Kennicott*, *Dissertations*, i. 32—42, and others.

Others suppose that the "blind and the lame" here mean images sculptured with inscriptions, placed on the walls by the Jebusites. So *Aben Ezra*, *R. Levi ben Gerson*, and other Jewish expositors: op. *Lyranus*, *Carthusianus*, and *Luther*, *Walther*, and others, who suppose that they were idols of the Jebusites, who had placed them on their battlements, and relied on them as the patrons and tutelary deities of their city (op. the learned Essay of *John Gregorie*, *Dissertations*, 1684, p. 29, and *Dr. Kitto*, p. 342, for illustrations of this practice), and that David called these images "lame and blind," according to his own language in Ps. cxv. 2—11, "Wherefore should the heathen say, Where is now their God? Their idols are silver and gold, even the work of men's hands. They have mouths, and speak not; eyes have they, and see not; they have hands, and handle not; feet have they, and walk not. They that make them are like unto them, and so are all they that put their trust in them. But thou, house of Israel, trust thou in the Lord, He is their succour and defence. Ye that fear the Lord, put your trust in the Lord, He is their helper and defender."

This interpretation is confirmed by what follows. If "the lame and blind" had been mere feeble and maimed men, they would have been pitied "by David's soul," but not have been hated, as they are declared to be; but if they were idols they would be objects of his detestation, and he would desire to abolish them, and to establish the worship of the true God, the God of Israel, on the heights of Moriah, hallowed by the sacrifice of Abraham, and called *Jehovah-jireh* by him: see Gen. xxi. 21. Further, this is corroborated by what is related of David subsequently in this chapter, v. 21, that he burned the images of the Philistines: see note there.

Yet more; the victory of David over the Jebusites, and his triumphal entrance into Zion and Jerusalem, were critical events in his life. Henceforth he became king over all the tribes of Israel, and made Jerusalem the capital of his kingdom, and reigned there, and brought up the Ark of the Lord with joy and thanksgiving into it.

Doubtless (as is observed by ancient writers: see *Tertullian* c. Marcion. iv. 36, and *Angelomus* here) these things were prophetic and typical of Christ, and of His victory over the heathen world, and of His triumphal entry at His Ascension into the heavenly Jerusalem, and of the establishment of His royal sway over all the tribes of true Israelites throughout the world, and of His reception of the Ark of His Church into the heavenly city, to be enshrined for ever there.

But before this glorious consummation could be accomplished, a previous work was to be done in the heathen world. The heathen world trusted in false gods; it relied on "the blind and the lame;" on gods that could neither see nor walk: witness, for example, the colossal image of Minerva Promachus, and the Temple of the Parthenon on the Acropolis at Athens, the most learned of heathen cities; and the Temple and the Statue of Jupiter adored on the Capitol of Rome, the mistress of the world, when Christ and His Apostles preached the Gospel, and stormed the fortresses of Satan, who is worshipped by the Jebusites of heathendom, and opened the way to the true Zion, and planted the trophies of victory on the walls of the heavenly Jerusalem. "The idols He shall utterly abolish, and the Lord alone shall be exalted in that day," was the prophecy of Isaiah, foretelling the victory of Christ and the Gospel (Isa. ii. 17, 18). "The blind and the lame," the false gods adored by heathendom, but "hated by the soul" of the Divine David, JESUS CHRIST, must first be removed, before Jerusalem can be won.

m ver. 9.
1 Kings 2. 10.
& 8. 1.

n 1 Chron. 11.
6—9.
|| Or, *Because they had said, even the blind and the lame, He shall not come into the house.*
o ver. 7.
† Heb. *went going and growing.*

p 1 Kings 5. 2.
1 Chron. 14. 1.
† Heb. *hewers of the stone of the wall.*

q Deut. 17. 17.
1 Chron. 3. 9.
& 14. 3.

r 1 Chron. 3. 5.
& 14. 4.
|| Or, *Shimea*,
1 Chron. 3. 5.
|| Or, *Elishama*,
1 Chron. 3. 6.
|| Or, *Beeliada*,
1 Chron. 14. 7.

s 1 Chron. 11. 16.
& 14. 8.
t ch. 23. 14.

cannot come in hither. ⁷ Nevertheless David took the strong hold of Zion :
"the same is the city of David. ⁸ And David said on that day, Whosoever
getteth up to the gutter, and smiteth the Jebusites, and the lame and the
blind, *that are hated of David's soul*, ^a *he shall be chief and captain.* || Wherefore
they said, The blind and the lame shall not come into the house. ⁹ So David
dwelt in the fort, and called it ^o the city of David. And David built round
about from Millo and inward. ¹⁰ And David † went on, and grew great, and
the LORD God of hosts *was* with him.

¹¹ And ^p Hiram king of Tyre sent messengers to David, and cedar trees, and
carpenters, and † masons : and they built David an house. ¹² And David
perceived that the LORD had established him king over Israel, and that he had
exalted his kingdom for his people Israel's sake.

¹³ And ^q David took *him* more concubines and wives out of Jerusalem, after he
was come from Hebron : and there were yet sons and daughters born to David.

¹⁴ And ^r these *be* the names of those that were born unto him in Jerusalem ;
|| Shammuah, and Shobab, and Nathan, and Solomon, ¹⁵ Ibhar also, and
|| Elishua, and Nepheg, and Japhia, ¹⁶ And Elishama, and || Eliada, and
Eliphalet.

¹⁷ But when the Philistines heard that they had anointed David king over
Israel, all the Philistines came up to seek David ; and David heard of it, ' and
went down to the hold. ¹⁸ The Philistines also came and spread themselves

Here is a moral lesson to Christian Churches, and to every individual soul ; let them put away their idols, their worship of creatures, of saints and angels, and of every object except of the Lord God of Israel, if they desire to ascend with Christ into the heavenly Jerusalem, and to dwell with Him for ever there. "For what agreement hath the temple of God with idols?" (2 Cor. vi. 16.) "Little children, keep yourselves from idols" (1 John v. 21). Idolaters are cast forth from the heavenly city (Rev. xxii. 15), and they will have "their part in the lake of fire" (Rev. xxi. 8).

⁸. *David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites* [This translation must be corrected, as to the order of the words, and also as to the sense : they would be better rendered, *Whosoever smiteth the Jebusites, let him cast down into the gutter the lame and the blind, hated by David's soul* : so Bochart, Ewald, Keil.

The sense is complete (as Bp. Patrick has observed) without the addition of the words in the Authorized Version, "he shall be chief and captain," which are indeed true, being found in 1 Chron. xi. 6, but ought not to be inserted here.

The word rendered *gutter* is *tsinnor*, which occurs also in Ps. xlii. 8, and there means *water-spout*.

David ordered that whosoever smote the Jebusites should cast down "the blind and the lame," i. e. their idols, into the gutter ; and so the true David commands that His faithful soldiers and servants, who fight against the spiritual Jebusites of the world, the flesh, and the devil, should cast down their idols, and overthrow "every high and proud imagination that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ" (2 Cor. x. 5). This is the first pre-requisite for entrance into the heavenly Jerusalem.

As to Marcion's objection, derived from this passage, see Tertullian c. Marcion. iv. 36.

What, therefore, is to be said of those who, after that Christ and His Apostles have destroyed idolatry, pick up the idols again out of the gutter, and replace them on their pedestals ? Is not this the case with the Church of Rome, and with those who fall away to her ? and may they not derive a warning to themselves from this Scripture ?

— *The blind and the lame shall not come into the house* [Into the house of David, to whose soul they are hateful. Idols were not admitted by him into his own house at Jerusalem ; and woe to those who set them up in the house of the Divine David ; for, as the Apostle asks, "What communion hath light with darkness, and what concord hath Christ with Belial ? and

what agreement hath the Temple of God with idols ?" (2 Cor. vi. 14—16.)

⁹. *David dwelt in the fort* [Zion ; David took up his abode there ; literally, *sat down* there. So Christ, having conquered our spiritual Jebusites, ascended into the heavenly Jerusalem, the "holy hill of Zion" (Ps. ii. 6. Cp. Heb. xii. 22. Rev. xiv. 1), and *sat down* on the right hand of God (Heb. x. 12).

— *from Millo* [From the *fortress* (see Judg. ix. 6. 46. 49) : probably on the northern side of Mount Zion ; from which he carried a wall round about, so as to enclose the lower city, which lay on the north of Zion, and to connect it with Zion on the south, and to join the city and the citadel into one.

¹¹. *Hiram king of Tyre* [On the chronology see 1 Kings v. 1. 1 Chron. xiv. 1.

— *sent messengers to David—and they built David an house* [The heathen king and people of Tyre, the great merchant city of antiquity, contributed to the glory of David after his exaltation in Jerusalem. So of the true David it is said after His Ascension, that "the daughter of Tyre shall be there with a gift ; the rich among the people shall make supplication unto Thee" (Ps. xlv. 12) ; and this was to be the presage of the time when "all kings shall fall down before Him, all nations shall do Him service" (Ps. lxxii. 11). Psalm xxx. is said in its title to have been composed for the dedication of David's house.

¹³. *David took him more concubines and wives out of Jerusalem* [Cp. 1 Chron. xiv. 3. A sin in David, as forbidden by God's law (Deut. xvii. 17). But the stain and blemish of the type vanish in the Divine Antitype, Jesus Christ (*Bece* and *Angelomus* : see above, on iii. 2).

The Divine David, after His ascension into the heavenly Jerusalem, espoused to Himself Churches in spiritual wedlock from all nations, as the Apostle speaks (2 Cor. xi. 2), and He is ever raising up to Himself a holy seed of sons and daughters from Churches throughout the world : Christ Himself, by spiritual generation and propagation, is ever being born, according to David's language (Ps. lxxvii. 4) and that of St. Paul (Gal. iv. 19) in the hearts of believers in all lands.

¹⁴. *these be the names* [Mentioned by anticipation.

— *Shammuah—Solomon* [Sons of Bathsheba, 1 Chron. iii. 5. On the name of Solomon, see xii. 24.

¹⁵, ¹⁶. *Ibhar—Eliphalet* [Here are seven names ; in 1 Chron. iii. 8 are nine ; probably two of them, one of the two Eliphalets and Nogah, died in childhood (*Keil*).

¹⁷. *the hold* [He came down from Mount Zion to another strong place below, where his army might be more conveniently

in "the valley of Rephaim." ¹⁹ And David "enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. ²⁰ And David came to 'Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place || Baal-perazim. ²¹ And there they left their images, and David and his men "|| burned them. ²² "And the Philistines came up yet again, and spread themselves in the valley of Rephaim. ²³ And when 'David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. ²⁴ And let it be, when thou "hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then "shall the LORD go out before thee, to smite the host of the Philistines. ²⁵ And David did so, as the LORD had commanded him; and smote the Philistines from "Geba until thou come to 'Gazer.

VI. ¹ Again, David gathered together all the chosen men of Israel, thirty

encamped; he also thus showed that he was not daunted by the approach of the Philistines, but trusted that with God's help he would overcome them.

18. valley of Rephaim] or giants: see Gen. xiv. 5; xv. 20. Deut. ii. 11. Josh. xii. 4. On the west of Jerusalem (Josh. xv. 8).

20. Baal-perazim] place of breaches (Gesen. 131. Cp. 1 Chron. xiv. 11).

21. they left their images, and David and his men burned them] The Philistines had probably brought the images of their gods (see 1 Chron. xiv. 12) into the field to be their champions; as the Israelites carried the Ark to their wars (1 Sam. iv. 4, 5). The Ark, though it fell into the hands of the Philistines, was the cause of plagues and shame to them and their idol Dagon (1 Sam. v. 3—9). But the Philistines left their idols, which had "feet, but walked not," and they fell into David's hand, and he burned them with fire, according to God's command (Deut. vii. 5). So the true David, Jesus Christ, and His servants, after He had ascended into the heavenly Jerusalem, went forth to the battle against the armies and idols of heathendom, and has cast them into the fire. Alas! then for those who venture to pluck idols out of the flame, and to set up creature-worship in the Church of God, and in their own hearts.

23. Thou shalt not go up] Why does God now say "Thou shalt not go up," when He had said before "Thou shalt go up?" To teach David not to follow his own devices, or to lean on his own strength, but in all things to obey the Divine will, and to depend on the Divine help (Theodore). The same may be observed with regard to the soldiers of the Cross, particularly St. Paul: see below, on Acts xvi. 6.

— the mulberry trees] So the Rabbis: others render it pear-trees (Sept.). The original word *baca* is derived from *baca* or *baaah*, to weep, and signifies some tree which either weeps with gum like the balsam, or hangs down its leaves in tresses like the weeping willow, and is easily moved by the wind (see Gesen., p. 119, and B. D. ii. 440).

24. when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself] Literally, when thou hearest the voice of a going, &c., then thou shalt move thyself. David might not move himself (says Josephus, vii. 4. 1) till the trees of the grove should be in motion without any blowing of the wind, but as soon as the trees moved he should go forth without delay to certain victory. This signal was very expressive. The sound of the voice of a going in the tops of the trees had a double significance. It was the sound of the viewless march of "the Lord, going out before him to smite the host of the Philistines." It was the sound of God going forth to smite their gods, even as He smote the gods of Egypt (Jeromianster). "The voice of the Lord" (as David himself says, Ps. xxix. 4) "is powerful and full of majesty: the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon." But even the whispers of that voice are full of trouble to His enemies, and of comfort to His servants. The sound of the voice of His going, even in the tops of the mulberry-trees,—that is, even though it rustles in the quivering leaves of the grove, must, if He wills, strike a panic into the hearts of the Philistines: as He Himself says of those who disobey Him, "I

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will send a faintness into their hearts, and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from a sword, and they shall fall when none pursueth" (Lev. xxvi. 36). Cp. 2 Kings vii. 6, "The Lord made the host of the Syrians to hear a noise of chariots and a noise of horses;" and 2 Kings xix. 7, "I will send a blast upon him, and he shall hear a rumour." But in those who trust in Him and obey Him, the gentlest murmur of His voice will breathe comfort and courage; they will listen eagerly for the slightest intimation of His will, and will bestir themselves with alacrity and courage at the signal of His going before them. "The wind bloweth where it listeth" (John iii. 8); and at the Day of Pentecost the Spirit came down from heaven as the sound of a rushing mighty wind (Acts ii. 2), and the soldiers of Christ were stirred by its power to go forth and conquer the armies of the spiritual Philistines, and to subdue the world unto Christ (cp. Angelomus here).

CH. VI.—ON THE BRINGING UP OF THE ARK TO MOUNT ZION.

This chapter, from v. 1 to v. 19, was appointed by the Hebrew Church to be read in the Synagogues together with Lev. ix. 1 to xi. 47, which describes the offerings of Aaron, the High Priest, in the Tabernacle, after his consecration, and the coming down of the fire from heaven; and the Divine judgment on Nadab and Abihu for offering strange fire.

The connexion of these portions of Scripture is obvious. The act of David, bringing up the Ark to its abode in Mount Zion, was an accomplishment, in part, of the work begun in the wilderness by the setting up of the Tabernacle and the consecration of the Aaronical Priesthood.

But this act of David reaches far forward to a much more glorious consummation. On the occasion of the bringing up of the Ark to Zion, he composed (as is commonly believed) the xxivth Psalm, "The earth is the Lord's," &c. "Who shall ascend into the hill of the Lord?" and the xlvith Psalm, another Psalm for Ascension; cp. Ps. lxxviii. "Let God arise, and let His enemies be scattered," &c. "Thou art gone up on high, and hast led captivity captive, and received gifts for men;" which the Church has most aptly connected with the ASCENSION of JESUS CHRIST into the heavenly Zion, and with the Coming of the HOLY GHOST in fire from heaven on the Church of Christ at the Day of Pentecost.

The appointment of these Proper Lessons and Proper Psalms by the Hebrew and Christian Churches, is like a practical exposition of the meaning of these Scriptures, which are thus brought together, and reflect spiritual light on each other. Therefore, in reading the history of the going up of David and the Ark, let us think of Christ going up into heaven, and carrying up His Church thither; and let us meditate on the spiritual gifts which He procured for her by that glorious exaltation to the heavenly Jerusalem.

But here another preliminary remark must be made.

David himself had already gone up to Jerusalem; and was there enthroned in his capital as King of Israel. But the Ark—the Visible Church of God—was not yet established there. And, as we shall see in this chapter, the progress of the Ark

u Josh. 15. 8.
Isa. 17. 5.
x ch. 2. 1.
1 Sam. 23. 2, 4.
& 30. 8.

y Isa. 28. 21.

! That is, The plain of breaches.
z Deut. 7. 5, 25.
1 Chron. 14. 12.
! Or, took them away.
a 1 Chron. 14. 13.
b ver. 19.

c So 2 Kings 7. 6.

d Judg. 4. 14.

e 1 Chron. 14. 16, Gibeon.
f Josh. 16. 10.

a 1 Chron. 13. 5, 6.
 † Or, *Baalath*, that is, *Kirjath-jearim*.
 Josh. 15. 9, 60.
 † Or, at which the name, even the name of the LORD of hosts, was called upon.
 b 1 Sam. 4. 4.
 Ps. 69. 1.
 † Heb. made to ride.
 c See Num. 7. 9.
 † Sam. 6. 7.
 † Or, the hill.
 d 1 Sam. 7. 1.
 † Heb. with.

e 1 Chron. 13. 9, he is called, *Chidon*.
 † See Num. 4. 15.
 † Or, stumbled.

thousand. ² And ^aDavid arose, and went with all the people that *were* with him from || Baale of Judah, to bring up from thence the ark of God, || whose name is called by the name of the LORD of hosts ^b that dwelleth *between* the cherubims. ³ And they † set the ark of God ^c upon a new cart, and brought it out of the house of Abinadab that *was* in || Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. ⁴ And they brought it out of ^d the house of Abinadab which *was* at Gibeah, † accompanying the ark of God: and Ahio went before the ark. ⁵ And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. ⁶ And when they came to ^eNachon's threshingfloor, Uzzah ^fput forth *his hand* to the ark of God, and took hold of it; for the oxen || shook it. ⁷ And the anger of

toward Zion was retarded by many hindrances and by many drawbacks;

Its progress was commenced with the mistake of placing the Ark in the new cart (v. 3) instead of on the shoulders of the Kohathites; its course was arrested by the disastrous check at Perez-uzzah (v. 6—8); it sojourned for a time at the house of Obed-edom (v. 10—12). David's act of rejoicing before it was derided by his own wife; and it was not till the days of Solomon his son that it was solemnly inaugurated in the Temple at Jerusalem.

So it has been in the history of the Church.

Our Divine David Himself is gone up to the heavenly Jerusalem, by a glorious Ascension, and by that Ascension His members are already there *in hope*. But the progress of the Ark of His Church to that glorious altitude is a weary pilgrimage, by a steep and rugged way (see on v. 3), attended by many sorrows, trials, and imperfections. It is not without much tribulation that the Church militant can arise to the glory of the Church triumphant.

1. *David gathered together*] See 1 Chron. xiii. 1—5, where David associates the Priests and Levites and people throughout all Israel with himself in this work of religious joy and exultation. The universal Church of Christ partakes with the Divine David in the glory of His Ascension into the heavenly Zion (Eph. ii. 6).

2. *Baale*] The old Canaanitish name of Kirjath-jearim, where the Ark had been, with only occasional removals, since its recovery out of the hands of the Philistines: see 1 Sam. vi. 21; vii. 2.

Probably there is a reference to *Kirjath-jearim*, i. e. city of woods, in Ps. cxxxii. 6, in which we read,—"We found it (the Ark) in the fields of the wood." "Arise, O Lord, into Thy resting-place, Thou and the Ark of Thy strength."

The *Tabernacle* at this time was at Gibeon, where it remained till the building of Solomon's Temple, 1 Chron. xvi. 39. 2 Chron. i. 3.

— *whose name—cherubims*] Rather, *over which* (Ark) the Name, the Name of the Lord of Hosts, Who sitteth on the Cherubim, is called; that is, over which is proclaimed and manifested the glory and power of the Lord of Hosts. The Ark was His Throne, on which His attributes of power were manifested; as had been seen in the dividing of the waters of Jordan, and in the fall of the walls of Jericho, and the overthrow of Dagon at God's presence manifested between the Cherubim on the Ark. This was the reason, why David desired to carry up the Ark, the visible symbol of God's presence, majesty, and power, into the capital of his kingdom, Jerusalem. Cp. Exod. xxxiii. 19, where God says to Moses, "I will make all my goodness pass before thee, and I will proclaim the Name of the Lord before thee;" and Exod. xxxiv. 5, 6, "The Lord stood and proclaimed the Name of the Lord; and the Lord passed by him and proclaimed the Lord, the Lord God, merciful and gracious;" and see 1 Chron. xiii. 6, where David is said to bring up the Ark of the Lord, "that dwelleth between the Cherubims, whose Name is called on it;" and Keil, p. 240; and below, on 1 Kings viii. 43.

3. *they set the ark of God upon a new cart*] As the Philistines had done (1 Sam. vi. 7, 8. 14); but it ought not to have been carried in a cart, but on the shoulders of Levites, the Kohathites (Num. iv. 15; vii. 9; x. 21).

Even David himself, we see, was liable to the charge of negligence and forgetfulness in the manner of bringing up the Ark; and his fault is not disguised by the sacred writer. He

had imitated the Philistines, God's enemies; and had disobeyed God's law. David afterwards recollected the error of which he had been guilty in this respect, and corrected it, in the remainder of the progress of the Ark to Jerusalem: see 1 Chron. xv. 2—15.

All religious reformation, which are wrought by men, are blemished by human infirmities. It is Christ only of whom it can be said, that "His Work is perfect," in the intention, and in the act, and in the mode of doing it.

— *in Gibeah*] Rather, *in the hill*, on the N.W. of Kirjath-jearim: cp. 1 Sam. vii. 1, and so *Sept.* See Pfeiffer, *Dubia*, p. 204, and Dr. Thomson, *Land and Book*, p. 666, who describes this road from Kirjath-jearim (*Kuryet-el-Enab*), on the borders of Judah and Benjamin, to Jerusalem. "It took" (he says) "just three hours, moderate riding, from *Kuryet-el-Enab* to Jerusalem; first a long descent into *Wady Hanina*, then a similar ascent, succeeded by a very steep pass and a very slippery path down to *Kulonia*. The path then winds up a valley, and stretches over a dreary waste of bare rocks until within a mile of the City (Jerusalem), when the view opens its naked ramparts and the mysterious region beyond the Dead Sea."

— *Uzzah and Ahio, the sons of Abinadab*] Perhaps the word *sons* here may mean *grandsons*, says Keil, who calculates (pp. 217. 240) that the time since the first arrival of the Ark at Abinadab's house (1 Sam. vii. 1), when Eleazar his son was appointed to guard it, was about seventy years.

4. *accompanying the ark*] Literally, *with the Ark*; objections have been made to the statement here, as if it were a mere repetition of what had been said in the previous verse, and as if it were tautology to say, *they brought the ark with the ark* (*Cappellus, Houbigant, Keil*).

But the sacred historian is explaining how what he is about to relate came to pass. The two sons brought the Ark; at first they were *with* the Ark; then *Ahio went before* the Ark, but Uzzah followed *with* it, and touched it (v. 6). Others suppose that "they brought it," in this verse, means, they brought the cart or carriage from the house of Abinadab, and this opinion deserves consideration.

5. *of fir wood*] or, *cypress* (*Gesen.* 140).

— *on harps*] See 1 Chron. xiii. 8; and as to the instruments here named, cp. 1 Sam. x. 5.

— *cornets*] Rather, *sistra* (*Vulg.*), which were shaken in order to produce sound. Cp. *Gesen.* 488. 540.

6. *Nachon's threshingfloor*] In 1 Chron. xiii. 9 it is called *Chidon's* threshing-floor: see the margin.

How is this to be explained?

Neither *Nachon* nor *Chidon* are in fact proper names. The words rendered "Nachon's threshing-floor," ought to be translated, the threshing-floor of *smiling* (from *nacah*, to smite), so called from the event; because God there smote Uzzah (*Bochart, Keil*); and the words, "Chidon's threshing-floor," ought probably to be translated, the threshing-floor of the dart, i. e. of the stroke with which Uzzah was smitten. Cp. *Keil*, p. 242.

UZZAH LAYING HOLD OF THE ARK.

— *Uzzah put forth his hand to the ark of God, and took hold of it*] which it was not lawful for him to do, not being a priest (Num. iv. 15. *Josephus*, vii. 4. 2). It is not certain that he was a Kohathite, but if he were, then he had clearer knowledge than others, and knew he might *not touch* it, but help to bear it on staves; and death was threatened in the Law, as the penalty for the violation of this law (Num. iv. 15. 19, 20; vii. 9).

Uzzah did what he did with a good intention; and his punish-

the LORD was kindled against Uzzah; and ^g God smote him there for *his* || error; ^g 1 Sam. 6. 19. and there he died by the ark of God. ⁸ And David was displeased, because ^h Or, rashness. the LORD had † made a breach upon Uzzah: and he called the name of the † Heb. broken. place || Perez-uzzah to this day. ⁹ And ^h David was afraid of the LORD that || That is, the breach of Uzzah. day, and said, How shall the ark of the LORD come to me? ¹⁰ So David ^h Ps. 119. 120. would not remove the ark of the LORD unto him into the city of David: but See Luke 5. 8, 9. David carried it aside into the house of Obed-edom ⁱ the Gittite. ¹¹ ^k And the ⁱ 1 Chron. 13. 13. ark of the LORD continued in the house of Obed-edom the Gittite three ^k 1 Chron. 13. 14. months: and the LORD ^l blessed Obed-edom, and all his household. ^l Gen. 30. 27. & 39. 5.

¹² And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God.

^m So David went and brought up the ark of God from the house of Obed-edom ^m 1 Chron. 15. 25.

ment is a warning that *no intention*, however good, can justify a bad act. As *Salvian* says (de Gubernat. Dei vi. 10), "Oza Levites ipso officio inofficiosus fuit, qui injussa præsumpsit, et extinctus est:" see *Bp. Sanderson* de Cons., Præl. ii. § 13, who says, "This inadvertency of Uzzah, notwithstanding the innocence of his intention, brought down the Divine vengeance on his head, which struck him with present death, before the whole assembly of the people, as the punishment of his presumption. And by this severe stroke upon the first violator of the law, God impressed a dread upon the hearts of men, and gave a sanction to His commands that no man should attempt *upon any pretence whatever*, to act in defiance of His Law, or boldly to dispense with what God has established."

The special moral of this warning is, that no one, on the plea of zeal for the Ark of God's Church, should resort to doubtful expedients and unlawful means for the attainment of his end. Let him not say, that for the advancement of the Church of God, all acts are pleasing to Him. No: if the vessel of the Church is tossed with storms, the Disciples may not approach Christ and touch Him with familiar irreverence, in order to awake Him who sleeps as man, but sees all things as God (see on Mark iv. 38—40). Here is the trial of their faith. Let them tarry the Lord's leisure, and He will rise and succour them, and bless them for their trust in Him.

Here (as *Bp. Sanderson* has shown in the second of his invaluable lectures "On Conscience") is a divine protest against the fanaticism of the Anabaptists, Antinomians, and others, on the one side, and the impiety of the Papal casuists on the other, who justify and encourage any act, however sinful, if it conduces to what they call a good end.

— *the oxen shook it* | Literally, *the ox let it loose*, perhaps by slipping, so as to endanger its falling. The verb here used is *shamat*, which is rendered to *release* in Deut. xv. 3, and to *let rest* in Exod. xxiii. 11, and to *throw down* in 2 Kings ix. 33, and to *overthrow* in Ps. cxli. 6.

The road was a steep and rough one, so that the oxen might easily stumble, and cause a concussion of the cart, and of the Ark in it: see v. 3. *Josephus*, vii. 4. 2.

"Oza Levites, Arcam Domini, quam portare debuerat, quasi ruentem sustentare voluit, et percussus est" (*S. Jerome*, Epist. 48: so *Theodoret*). His knowledge, if he was a Levite, aggravated his sin. The history of the Divine judgment on Uzzah is a proof that the Mosaic Law, concerning the functions of the Levites, was then in existence, and may be appealed to in reply to the strange allegations of some that the Levitical functions date from the time of David himself: see *Bp. Colenso* on the Pentateuch, Part v. ch. xv. p. 159.

Uzzah meant well; but the best intention cannot excuse us in unlawful actions. There is nothing more dangerous than to be our own carvers in matters of devotion (*Bp. Hall*).

Observe the consequence of disobedience. If God's law had been complied with, the Ark would not have been placed on a cart, but on the shoulders of the Kohathites; and the occasion for Uzzah's sin would not have occurred. Perhaps Uzzah had been one of those who had caused it to be drawn by oxen: and his own instruments became the cause of his death. Here then is a warning to all, that they presume not to put forth their hands, without a due call and mission, to meddle with holy things. "You must rather leave the Ark (of the Church) to shake, if it so please God, than put unworthy hands to hold it up" (*Lord Bacon*): cp. Acts xix. 18.

7. *God smote him there for his error* | In touching the Ark;

and if such reverence was due to the Ark of the covenant, which was sprinkled with the blood typifying that of Christ, with how much awe ought the Name of Christ, and the "Blood of the Covenant" itself to be treated! see Heb. x. 29.

— *he died* | It is not said that he perished immediately; or that he died eternally: he may have repented of his sin, as the Hebrew interpreters suppose: see *Pfeiffer*, *Dubia*, p. 206.

8. *David was displeased* | His anger was kindled against the cause of this judgment, that is, against the sin, from which he himself was not exempt, which had led to it. If he had taken care that the Ark had been carried, as it ought to have been, on the shoulders of the Kohathites (see v. 3), this calamity would not have happened. One irregularity in holy things leads to another: and God's patience is exhausted, and He interferes with some awful judgment to prevent further aberrations. David's displeasure was like that spoken of in 2 Cor. vii. 11.

— *Perez-uzzah* | *Uzzah's breach*: cp. *Baal-perazim*, v. 20.

9. *David was afraid—How shall the ark of the LORD come to me?* | who have been an accessory to Uzzah's sin: see on v. 8. David applies the judgment on Uzzah to himself.

We then make a right use of God's judgments of others, when we fear them for ourselves: and finding our sins equal, tremble at the expectation of the same punishments. Awfulness is a safe interpreter of God's actions, and a wise guide of ours (*Bp. Hall*).

10. *the house of Obed-edom the Gittite* | How is this to be accounted for? If Obed-edom was dwelling in his own city, Gath-rimmon, which was in the tribe of Dan (Josh. xix. 45; xxi. 24), then David must have carried the Ark to a place which was more distant from Jerusalem than Kirjath-jearim. Kirjath-jearim was ten miles, and Gath-rimmon was twelve miles, west of Jerusalem (*Onomasticon*).

This circumstance, which otherwise might have appeared strange and incredible, is probably to be explained from the fact that Obed-edom was a Kohathite (see Exod. vi. 21; xviii. 16; compared with 1 Chron. xv. 18. 21. 24; xvi. 5; xxvi. 4), and was therefore one of those who were authorized and commissioned to bear the Ark (see on v. 3); and it is a proof that David had derived a salutary lesson from God's judgment on Uzzah, as is indeed clear from what David himself says in 1 Chron. xv. 1—13. Cp. *Theodoret*, Qu. 19.

11. *the ark of the LORD continued in the house of Obed-edom—and the LORD blessed Obed-edom, and all his household* | See here the courage and faith of Obed-edom: he knew that the presence of the Ark had been disastrous to Dagon, and had brought plagues on the Philistines, and that the men of Beth-shemesh had been struck dead for looking into it; and that Uzzah had been smitten for touching it; and yet he gladly welcomed it, and harboured it for three months; and God blessed him for his faith. Obed-edom well knew that though "God is a consuming fire" to those who treat Him with irreverence, He is infinite in mercy to those who obey Him. The Gadarenes, smitten with fear, besought Jesus to depart out of their coasts, and we do not hear that He ever visited them again. But Zacchæus, animated by love, received Him gladly, and Jesus said, "This day is salvation come to this house" (Luke xix. 9). All divine things, such as the Scriptures and Sacraments, are set, as Christ Himself was, "for the fall and rising again of many in Israel" (Luke ii. 34); they are "a savour (or odour) of death unto death" to those who reject or despise them, and "an odour of life unto life" to those who love them (2 Cor. ii. 16).

n Num. 4. 15.
Josh. 3. 3.
1 Chron. 15. 2,
15.
o See 1 Kings 8.
5
1 Chron. 15. 26.
p See Exod. 15.
20.
Ps. 30. 11.
q 1 Sam. 2. 18.
1 Chron. 15. 27.
r 1 Chron. 15. 28.
s 1 Chron. 15. 29.

t 1 Chron. 16. 1.
u 1 Chron. 15. 1.
Ps. 132. 8.
† Heb. *stretched*.
x 1 Kings 8. 5,
62, 63.
y 1 Kings 8. 55.
1 Chron. 16. 2.
z 1 Chron. 16. 3.

a Ps. 30, title.

b ver. 14, 16.
1 Sam. 19. 24.
c Judg. 9. 4.
|| Or, *openly*.
d 1 Sam. 13. 14.
& 15. 28.

into the city of David with gladness. ¹³ And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. ¹⁴ And David danced before the LORD with all his might; and David was girded with a linen ephod. ¹⁵ So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

¹⁶ And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

¹⁷ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. ¹⁸ And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. ¹⁹ And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

²⁰ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows || shamelessly uncovereth himself! ²¹ And David said unto Michal, It was before the LORD, which chose me before thy

13. *they that bare the ark*] Observe, David has learnt wisdom from the judgment on Uzzah. The Ark is no longer carried in the new cart, but is borne on the shoulders of the Kohathites, who were appointed by God to bear it. Cp. 1 Chron. xv. 15.

— *had gone six paces*] without any mark of God's displeasure. David did not delay his thank-offering for God's goodness in allowing him to begin the march afresh, and he implored God's favour upon it with this sacrifice.

— *he sacrificed*] Not with his own hand, but by the ministry of the Priests and Levites. Cp. 1 Chron. xv. 26.

14. *danced*] His transport was greater even on account of his former fear and sorrow (v. 8).

Here was an example of spiritual humility and moral courage. David stripped himself of his royal raiment, and exposed himself to the disparagement of the bystanders by his holy love and zeal for God and His service. "Non vitescere metuit coram Deo. Ego plus saltantem stupeo quam pugnantem. Pugnantem quippe hostes subdidit; saltando, seipsum" (S. Gregory, Moral. xxvii. 27). Cp. S. Ambrose, Apol. David i. 6; de Penit. ii. 6; in Luc. c. vii., "Est honesta saltatio quæ tripudiat Animus. Hæc saltatio fidei socia, gratiæ comes." By fighting he conquered his foes, by dancing he conquered himself. Thus he was a type of Christ, Who humbled Himself, and was content to be despised and to be accounted mad (Mark iii. 21) for God's sake; and so St. Paul (Acts xxvi. 24).

— *a linen ephod*] He laid aside his royal robes, and rejoiced to appear as a minister of the Tabernacle: see 1 Sam. ii. 18.

A *Lapide* compares the history of Sir Thomas More, who when Lord Chancellor of England sometimes took his place and sang in the choir of his Parish Church, in a surplice: and when the Duke of Norfolk expostulated with him, as Michal did with David, for degrading himself and the King's service, he said, "Nay, your Grace may not think that the King my master will be offended with me for serving of God his Master" (Eccle. Biog. ii. 68).

15. *with the sound of the trumpet*] So David with the Ark ascends to Mount Zion; and of the Lord Jesus, the Divine David, ascending to the heavenly Zion, and bearing His Church in triumph with Him, it is said by David, in one of the Psalms appointed for the Festival of the Ascension, "God is gone up with a shout, and the Lord with the sound of the trumpet" (Ps. xlvii. 5). Cp. Ps. lxxviii. 24, 25; another Psalm for Ascension Day).

16. *Michal*] Called here "*Saul's daughter*," rather than "David's wife," because she was elated with pride for her princely origin, and what she did was rather according to the

temper of her father Saul (who had cared little for the Ark, 1 Chron. xiii. 3), and was at variance with her duty to her husband David. In 1 Sam. xviii. 20, we are told that "Michal loved David." Perhaps her affections had been estranged by his subsequent marriage with Abigail, as Professor Blunt suggests, who thinks that there is a reference to Abigail and Ahinoam in the words "*handmaids*."

— *she despised him in her heart*] And she was smitten with barrenness (v. 22). Saul's daughter Michal looking out of the window at Jerusalem, and despising David when going up with joy and exultation before the Ark to Zion, and being smitten for her sin with barrenness, is rightly regarded as figurative of the proud and censorious temper of the Jewish Church, despising the true David, and mocking at the glory of His Church, and therefore stricken with sterility. "Michal, in typo synagoga, sterilis permansit" (cp. Ambrose, Apol. Dav. i. 6, and Angelomus).

17. *the tabernacle*] Not the Levitical Tabernacle, which was at Gibeon (cp. 1 Chron. xvi. 39), but a temporary one which David had pitched for it, till he had built, as he designed to do, a temple to receive it: see vii. 1—3.

18. *he blessed the people*] As Isaac blessed Jacob (Gen. xxvii.), and Jacob blessed Ephraim and Manasseh (Gen. xlviii.), and Moses blessed the tribes (Deut. xxxiii.), and Solomon blessed the people (1 Kings viii. 14), and the people blessed Solomon (v. 66).

They did not use the peculiar form of Benediction prescribed for the Priests (Num. vi. 22—27), as is alleged by some (Bp. Colenso on the Pentateuch, Pt. v. p. 157). King David, having gone up to Zion, blessed the people in the Name of the LORD of Hosts; so our David, who is the King of Glory, and the Lord of Hosts Himself (as David describes Him in one of the Psalms, written by him on this occasion, and used by the Church on Ascension Day: "The Lord of Hosts: He is the King of Glory," Ps. xxiv. 10), mounted to the heavenly Zion in the act of blessing His Apostles, the heads of all the Tribes of the spiritual Israel (Luke xxiv. 50—52), and in Heaven itself He is ever blessing His people.

19. *he dealt among all the people—a good piece*] David, when he had ascended into Mount Zion, gave gifts (see Gesen. 87. *Keil*, 245); a portion perhaps of the sacrifice of peace-offering (Josephus, *L. de Dieu*).

— *a flagon*] Rather, a cake, of raisins, or other dried fruits. Cp. Cant. ii. 5. Hos. iii. 1 (Gesen. 75, and so Josephus, vii. 4. 2).

21. *And David said unto Michal*] This reply of David to Michal, Saul's daughter, may be said to have a prophetic and typical reference to the true David, Jesus Christ, who laid aside

father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. ²² And I will yet be more vile than thus, and will be base in mine own sight: and || of the maidservants which thou hast spoken of, of them shall I be had in honour.

²³ Therefore Michal the daughter of Saul had no child *unto the day of her death.

VII. ¹ And it came to pass, *when the king sat in his house, and the LORD

|| Or, of the hand-
maids of my
servants.

e See 1 Sam. 15.
35.
Isa. 22. 14.
Matt. 1. 23.

a 1 Chron. 17. 1,
&c.

His royal robe of heavenly glory, and consented to abase Himself, and to be despised and set at nought by the Jewish Synagogue, prefigured here by Michal, and to be vile in their eyes before the Lord, that is, for the sake of God's glory, and the exaltation of His Church to the heavenly Jerusalem (see *Angelomus, A Lapid*).

²³ will be base in mine own sight] Observe these words. Here is true humility. Many abase themselves in other people's sight who are great in their own sight. Their very humility is pride; but David will not only humble himself in the eyes of others, but in his own (*S. Gregory, Moral. xxvii.*).

²³ Michal—had no child] She is here again called the daughter of Saul, and not "the wife of David" (see v. 16), for the same reason as before. Michal, Saul's daughter, despising David, is compared by the Fathers to the Jewish nation's despising Christ.

The Jewish Church ceased to be a faithful wife when it rejected the true David; it was only "a daughter of Saul," who fell from God by faithlessness and disobedience.

—had no child] See on v. 16. Some suppose that she had children before this time, but none after. Cp. below, on xxi. 8.

Many of the PSALMS of David are expressive of his feelings on this solemn occasion. The 29th is entitled in the *Sept.*, "On the going forth of the Tabernacle." The 15th, the 30th, and the 101st seem to be connected with David's occupation of his new abode at Jerusalem. The 24th and the 68th (as already observed) appear to celebrate the entrance of the Ark in triumph within the portals of the ancient fortress; and the 132nd appears to be associated with that event. The student will do well to read those Psalms in connexion with this history.

PRELIMINARY NOTE TO CHAPTER VII.

GOD'S PROMISE OF PERPETUITY OF DURATION AND DOMINION TO DAVID'S SEED.

This chapter is the proper sequel and completion of the two foregoing ones.

In the last chapter but one, David himself is anointed king of all the tribes of Israel, and conquers the Jebusites, and takes Mount Zion, and makes it the capital of his kingdom.

In the next chapter, the one immediately preceding the present, David endeavours to bring the Ark of God to Mount Zion, and, after some hindrances, he brought it; but he did not settle it in the Tabernacle: the work is yet incomplete.

The present chapter carries us forward to the consummation of the work. David desires to build a house for God at Jerusalem, but God forbids him; at the same time He gives to David a glorious revelation of the future. He promises to build a house for David himself, and that David's seed shall be set up after him, and that he shall build a house for God's name, and that David's kingdom and throne shall be established for ever (vv. 12—16).

The Apostle St. Peter, when filled with the Holy Ghost on the day of Pentecost, not only affirms that these promises were fulfilled in CHRIST, who is the Seed of David, and in whom the throne and kingdom of David is established for ever (Isa. xi. 10. Luke i. 32, 33), but St. Peter asserts also that David himself understood them to refer to Christ. "The Patriarch David" (he says) "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins He would raise up Christ to sit upon his throne" (Acts ii. 29, 30; and cp. here vv. 12, 13). And (as Theodoret has remarked) the author of the Epistle to the Hebrews quotes the words of God to David (v. 14), "I will be his father, and he shall be My son" (Heb. i. 5), and applies them to CHRIST. And the same writer says (Heb. iii. 6), "Christ was faithful, as a son over his house; whose house are we."

This chapter exhibits, therefore, a new era in Scripture prophecy. A new step in advance is here gained.

In the prophecy of Jacob (see above, on Gen. xlix. 8—10) the particular tribe—that of Judah—had been specified, from

which the Messiah should come, and have an everlasting dominion; and so the mind of David and all faithful men had been opened to receive clearer light on that glorious subject. And now the particular family in that tribe is pre-announced—the family of David himself.

Standing on the vantage ground of this prophecy, David himself, and other writers of the Psalms, and other prophets of the Old Testament, henceforth describe the kingdom of Christ as settled on Mount Zion, and speak of Christ as enthroned on the Seat of David.

At the same time, in a subordinate sense, the promise and prophecy have a reference to Solomon (see v. 14), who as the son of David, and in his name "Peaceable," and in succeeding his father on his throne, and in building the Temple at Jerusalem, was a signal Type of the Prince of Peace, the Divine Son of David, who has built up the true temple of God, His Church, which will shine for ever in glory in the heavenly Jerusalem.

Thus then we see that these three chapters (v. vi. vii.) reveal the history of Christ and His Church for evermore.

David himself was anointed King of all Israel, and established his throne in Zion.

So Christ. He ascends to the Heavenly Jerusalem, and is crowned there King of the Church Universal.

But the progress of the Ark—the figure of the Church Militant, overshadowed by the Divine Presence—toward Mount Zion was slow and difficult, and impeded by many hindrances. David hoped to be able to settle it in a fixed temple at Jerusalem; but he was not allowed to do so. The ascent of the Ark was rather an ascent in hope than in accomplishment. It was not enshrined in the Tabernacle. It had made a long pilgrimage from Sinai; it had moved from place to place; it had fallen into the hands of the Philistines; Shiloh, its residence, had been destroyed; it had remained in long banishment in Kirjath-jearim. Even after its ascent to Zion under David, it must have waited more than thirty years till it had a fixed abode in the Temple of Solomon; and for the sins of that king (see v. 14), and of other kings of Judah, that Temple would be laid in ruins. And though that Temple would be restored after many years, yet it would be finally demolished.

But still the promise in this chapter is to David, "that God would not take His mercy from him, as He took it from Saul, but David's house and kingdom and throne should be established for ever" (vv. 13—16).

This prophecy has been partly fulfilled already in the RESURRECTION and ASCENSION of JESUS CHRIST the Son of David according to the flesh, and in His Session at God's right hand; but waits for complete fulfilment till His Second Coming, when He will put all His enemies under His feet, and the throne and kingdom of David will be established in Him for ever, and the Ark of His Church Militant, after its weary journey through this world, a journey beset with many hindrances and many human infirmities, will rise at last to the glory of the Church Triumphant, when, according to the Divine Vision, "the Temple of God will be opened in heaven, and there will be seen, in His Temple, the Ark of His Covenant" (Rev. xi. 19).

In confirmation of this interpretation of these chapters, the reader may refer to *S. Augustine* de Civ. Dei xvii. 8, 9; and *Lactant.*, Hist. iv. 13; and the excellent remarks of *Theodoret*, Qu. 21; see also here *Angelomus*, *Menochius*, *Gerhard*, *Huetius*, *Calovius*, *Glassius*, *Walktherus*, and others in *Pfeiffer*, Dub. 207. *Wouwers*, Dilucid. in cap. vii. *Hengstenberg*, Christol. i. 143—169, or p. 41 of *Arnold's* translation; and *Keil*, p. 253, who has sufficiently refuted the sceptical objections to the authenticity of this prophecy, p. 247.

1. the king] Observe this phrase, "the King." The Sacred Historian changes his style from "David," to "the King," because he is about to speak of the perpetuity of his kingdom, in Christ. — sat in his house] In quiet meditation, for God had given him rest. Probably the 132nd Psalm is the expression of his feelings at this time.

b ch. 5. 11.
 c See Acts 7. 46.
 d Ex. 26. 1.
 & 40. 21.
 e 1 Kings 8. 17,
 18.
 f 1 Chron. 22. 7.
 & 28. 2.
 † Heb. *to my
 servant, to David.*
 † See 1 Kings 5.
 3. & 8. 19.
 1 Chron. 22. 8.
 & 28. 3.
 g 1 Kings 8. 16.
 h Ex. 40. 18, 19,
 34.
 i Lev. 26. 11, 17.
 Deut. 23. 14.
 † Or, *any of the
 judges.*
 1 Chron. 17. 6.
 k ch. 5. 2.
 Ps. 78. 71, 72.
 Matt. 2. 6.
 Acts 20. 28.
 l 1 Sam. 16. 11,
 12.
 Ps. 78. 70.
 † Heb. *from after.*
 m 1 Sam. 18. 14.
 ch. 5. 10.
 & 8. 14.
 n 1 Sam. 31. 6.
 Ps. 89. 23.
 † Heb. *from thy
 face.*
 o Gen. 12. 2.
 p Ps. 44. 2.
 & 80. 8.
 Jer. 24. 6.
 Amos 9. 15.
 q Ps. 89. 22.
 r Judg. 2. 14, 15,
 16.
 1 Sam. 12. 9, 11.
 Ps. 106. 49.
 s ver. 1.
 t Ex. 1. 21.
 ver. 27.
 u 1 Kings 11. 38.
 v 1 Kings 2. 1.
 x Deut. 31. 16.
 1 Kings 1. 21.
 Acts 13. 36.
 y 1 Kings 8. 20.
 Ps. 132. 11.
 z 1 Kings 5. 5. & 6. 12. & 8. 19. 1 Chron. 22. 10. & 28. 6. a ver. 16. Ps. 89. 4, 29, 36, 37. b Ps. 89. 26, 27. Heb. 1. 5. c Ps. 89. 30, 31, 32, 33.

had given him rest round about from all his enemies; ² That the king said unto Nathan the prophet, See now, I dwell in ^b an house of cedar, ^c but the ark of God dwelleth within ^d curtains. ³ And Nathan said to the king, Go, do all that is ^e in thine heart; for the LORD is with thee.

⁴ And it came to pass that night, that the word of the LORD came unto Nathan, saying, ⁵ Go and tell [†] my servant David, Thus saith the LORD, 'Shalt thou build me an house for me to dwell in? ⁶ Whereas I have not dwelt in *any* house ^g since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in ^h a tent and in a tabernacle. ⁷ In all *the places* wherein I have ⁱ walked with all the children of Israel spake I a word with ^{||} any of the tribes of Israel, whom I commanded ^k to feed my people Israel, saying, Why build ye not me an house of cedar? ⁸ Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [†] I took thee from the sheepcote, [†] from following the sheep, to be ruler over my people, over Israel: ⁹ And ^m I was with thee whithersoever thou wentest, ⁿ and have cut off all thine enemies [†] out of thy sight, and have made thee ^o a great name, like unto the name of the great *men* that *are* in the earth. ¹⁰ Moreover I will appoint a place for my people Israel, and will ^p plant them, that they may dwell in a place of their own, and move no more; ^q neither shall the children of wickedness afflict them any more, as beforetime, ¹¹ And as ^r since the time that I commanded judges *to be* over my people Israel, and have ^s caused thee to rest from all thine enemies. Also the LORD telleth thee ^t that he will make thee an house. ¹² And ^u when thy days be fulfilled, and thou ^v shalt sleep with thy fathers, ^w I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³ ^x He shall build an house for my name, and I will ^y establish the throne of his kingdom for ever. ¹⁴ ^z I will be his father, and he shall be my son. ^c If he commit

2. *Nathan the prophet*] See above, on 1 Sam. ix. 9. Nathan afterwards comes forward to rebuke David for his sin, in xii. 1—12, and yet did not forfeit David's favour: see 1 Kings i. 8. 10.

— *curtains*] Exod. xxvi. 2.

3. *Nathan said*] The sacred writer does not disguise the fact that prophets—as *men*, not under the direct inspiration of God at that particular time—sometimes spoke without due consideration and are corrected by God: see v. 4. Cp. Acts xxi. 12, 13.

5. *Shalt thou build me an house?*] No; the reason for the prohibition is declared by David himself. 1 Chron. xxii. 8; xxviii. 3. God will not allow him to do it, although He commends the intention: see 1 Kings viii. 18.

6. *have walked in a tent*] And thus God showed that a local habitation is no necessary requisite for His worship, although He is pleased to choose places wherein to put His Name, and to reveal Himself specially there. This *migratory* character of His Church was a preparation and training, not only for faith in His Omnipresence, but also for the reception of the doctrine of the *universality* of the Church, not to be limited to Palestine, but to be extended to all nations; and so St. Stephen expounds it: see Acts vii. 46—49.

7. *the tribes*] Represented by their rulers: cp. 1 Kings viii. 16, and Ps. lxxviii. 69—71, where the choice of David by God is represented as the choice of the *tribe of Judah*. God had not allowed Moses, Joshua, or the Judges to build Him a house, because they were men of war, as David was (1 Chron. xxii. 8. *Jeromianster*).

9. *all thine enemies*] Up to this time: see v. 1. Other enemies rose up afterwards (see ch. viii.), but the victory gained over the former by God's help was an assurance to David that the others would be eventually cut off.

10, 11. *I will appoint a place—the LORD telleth thee that he will make thee an house*] Thou desirest to appoint a place for *Me*, but I will go before thee, and appoint a place for thy *people* Israel, even an *everlasting* inheritance foreshadowed by Canaan, 86

for all true Israelites; and I will build an *eternal* house for *thee*, in thy seed, prefigured by thy son (Solomon), even in CHRIST: see *Preliminary Note* to this chapter; and *ev.* 13. 16.

God built for David a house—even a temple—by the Incarnation of Christ, Who came from his seed. For Christ calls His own body, which He took from the Blessed Virgin Mary, of the seed of David, a temple: "Destroy this temple, and in three days I will build it up again. He spake of the temple of His body," John ii. 21 (*Theodore*).

12. *when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee*] Hence it is clear that this prophecy was not exhausted in Solomon, who began to reign before David slept with his fathers (*S. Augustine* de Civ. Dei xvii. 8. *Laotant.*, Inst. iv. 13).

S. Augustine remarks, that we see some gleams and glimpses in Solomon of what was to be fulfilled in Christ. In some things Solomon's acts corresponded to this prophecy; in other things they did not. His *name* Solomon (*peaceable*), his building of the Temple, these were tendencies to the fulfilment of the prophecy, which is accomplished in the Eternal Son of David, the builder of the Church Universal (Matt. xvi. 18. Heb. iii. 6). JESUS CHRIST our Lord.

13. *I will establish the throne of his kingdom for ever*] In Jesus Christ, who was made of the seed of David according to the flesh (Rom. i. 3. 2 Tim. ii. 8), and of whom it was declared by the angel Gabriel, that "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke i. 32, 33).

This exposition of the prophecy is elaborately confirmed by *Tertullian* c. Marcion. iii. 20, who refutes the notion of those who restrain this prophecy to Solomon, and shows that it can only be said to have had its full accomplishment in Christ. See also *Justin Martyr* c. Tryphon. § 68, and *Bp. Pearson*, Art. ii. p. 153, and Art. vi. p. 280.

14. *I will be his father*] This is applied to Christ by St.

iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: ¹⁵ But my mercy shall not depart away from him, ^d as I took it from Saul, whom I put away before thee. ¹⁶ And ^e thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. ¹⁷ According to all these words, and according to all this vision, so did Nathan speak unto David.

¹⁸ Then went king David in, and sat before the LORD, and he said, 'Who ^f am I, O Lord God? and what is my house, that thou hast brought me hither-to? ¹⁹ And this was yet a small thing in thy sight, O Lord God; ^g but thou hast spoken also of thy servant's house for a great while to come. ^h And is this the ⁱ manner of man, O Lord God? ²⁰ And what can David say more unto thee? for thou, Lord God, ^j knowest thy servant. ²¹ For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. ²² Wherefore ^k thou art great, O LORD God: for ^l there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. ²³ And ^m what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a

¹ Sam. 2. 2. Ps. 86. 8. & 89. 6. 8. Isa. 45. 5, 18, 22. m Deut. 4. 7, 32, 34. & 32. 29. Ps. 147. 20.

Paul, adopting the words of the Sept., Heb. i. 5, and so *Justin Martyr* c. Tryphon. § 117, "De fide ergo est, hunc locum intelligi de Christo." *A Lapide*. Cp. *S. Aug.* de Civ. Dei xvii. 8, 9.

— *If he commit iniquity*] That is, if thy seed commit iniquity; which was the case with Solomon, and with other kings who descended from David.

The promise to *them* was conditional, as is acknowledged by David himself (Ps. lxxxix. 30—32; cxxxii. 12), and, to adopt the words of *Bishop Pearson* (Art. vi. p. 280), "The kingdom of David was intercepted, nor was his family continued in the throne; part of the kingdom was first rent from his family, and next the regality itself, and when it was restored it was translated to another family. But yet, in a larger and better sense, after these intermissions the *throne of David* was continued in Him who *never sinned*, and consequently could never lose it, and He being the *Seed of David*, in Him the throne of David was without interception or succession continued. Of Him did the angel Gabriel speak at His conception, 'The Lord shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end' (Luke i. 32, 33)." Compare the note above, on Jacob's prophecy concerning Shiloh, Gen. xlix. 10.

The promise of *perpetuity* was made to the *house of David*, who is eminently the father of Christ; and the distinction is carefully to be drawn between the conditionality of the promise to his immediate son and to his successors, which their iniquity might suspend or forfeit, and the absolute security of the ultimate promise to *David*, of the *eternal royalty*, which all Israel expected to spring from him, and which was to triumph over all apostasies and to give peace to Israel and the world: see *Dr. W. H. Mill* on the Genealogies, pp. 174, 175.

This promise was always in David's mind, even to the end of his life; and in it is the consummation of all the blessings, for which he praises God in his song at the close of his days: see below, on xxii. 50, 51.

— *rod of men*] Thy seed, though favoured by Me, will not be exempt from punishment any more than that of other men, if they fall into sin (*Jeromianst.*, *A Lapide*, *Hengst.*).

This warning was providentially and mercifully given, lest David and his seed, presuming on God's favour to themselves personally, might be tempted thereby to commit sin.

^{17. so did Nathan speak}] Nathan honestly delivered the message, which showed that he himself had been mistaken: see v. 3.

^{18. David—sat before the LORD}] Before the Ark, "sedit oraturus:" *Augustine* (de Divers. Qu. ad Simplician. ii. 4), who thinks that his attitude was the same as that of Elijah (1 Kings xviii. 42—45), and that under the Law no special attitude was prescribed for prayer, "sed liberum esse acolibet gestu uti, qui cujusque conditioni et devotioni foret accommodus." But probably the word, here rendered *sat*, is not to be taken

literally, but means, as it often does, he *remained*. Gen. xxiv. 55.

David's feelings at this time may be seen in Ps. cxxxviii.

^{19. And is this the manner of man, O Lord God?}] Lit., *is this the Law of Adam?* This is the only place in the Authorized Version where the Hebrew word *torah* is rendered *manner*; in all other places it is rendered *law*.

The sense is, "Dost thou thus condescend, O Lord God, to one, who is a mere man (lit., *Adam*); one made of earth, earthy?"

The best comment on the words is that of David himself, Ps. viii. 4, "What is man, that Thou art mindful of him? and the son of man, (*Adam*), that Thou so regardest him?"

In that Psalm, where he uses the same titles in addressing God, he had a vision of Christ, the Son of God, taking the nature of man, and made a little lower than the angels, to be crowned in His human nature with glory and worship. And David, who, as St. Peter declares (Acts ii. 30), understood these promises of God as implying that Christ would arise from himself, may reasonably be supposed to be looking to Christ, and to His *everlasting* kingdom (see v. 24. 29), when he exclaims, "Is this the law of Adam, O Lord God?"

All the Ancient Versions, as well as the Authorized Version, regard the words "Lord God" as a *vocative*; and for this and other reasons, we cannot accept the rendering of those (such as *Luther*, *Calovius*, *Gerhard*, *Pfeiffer*, and others) who consider these words as put in apposition with *man*, or *Adam* (*this is the law of the Man who is the Lord God*), and who see here a direct statement of the doctrine of the Humanity and Divinity of Christ.

Others also (as *Bp. Horsley*) see here a prophecy of Christ, and render the words, "*this is the law of* (or concerning) *the Man* (Christ Jesus), *O Lord God?*" and they infer this sense also from the parallel place (1 Chron. xvii. 17), Thou hast regarded me according to the estate of a man (*the man*) of high degree; i. e. from above.

But this parallel is in harmony with the interpretation offered above at the beginning of this note; and that interpretation seems to be the less forced, while at the same time it includes a reference to Christ, Who, being of David's seed, and therefore Very Man, would exalt David and his house to a Divine dignity, which David contemplates with awe and admiration.

Is this the law of one that is a mere man created from the dust, as I am, that I should be elevated to such a glorious altitude as this? I had supposed that the "law of Adam," after the Fall, was to be subject to mortality (Gen. iii. 19), but Thou hast spoken of *everlasting* continuance to my seed, and to my kingdom; the curse of sin is revoked; the law of death is repealed to me.

And no wonder; for though "in Adam all die," yet "in Christ," who is the Second Adam, and of the seed of David, and the Lord from heaven, "all are made alive" (1st Cor. xv. 22. 47).

^{23. God went to redeem}] The plural verb is used here with

n Deut. 9. 26.
Neh. 1. 10.
o Deut. 26. 18.

p Ps. 48. 14.

† Heb. *opened the ear*,
Ruth 4. 4.
1 Sam. 9. 15.
q John 17. 17.

† Heb. *be thou pleased and bless*.

r ch. 22. 51.

a 1 Chron. 18. 1,
&c.
† Or, *The bride of Ammah*.

b Num. 24. 17.

c ver. 6, & 14.

d Ps. 72. 10.
See 1 Sam. 10. 27.
† Or, *Hadadezer*,
1 Chron. 18. 2.
e ch. 10. 6. Ps. 60. title.

people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before ⁿthy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods? ²⁴ For ^othou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: ^pand thou, LORD, art become their God. ²⁵ And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said. ²⁶ And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee. ²⁷ For thou, O LORD of hosts, God of Israel, hast [†]revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. ²⁸ And now, O Lord God, thou *art* that God, and ^qthy words be true, and thou hast promised this goodness unto thy servant: ²⁹ Therefore now [†]let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed ^rfor ever.

VIII. ¹ And ^aafter this *it* came to pass, that David smote the Philistines, and subdued them: and David took [†]Metheg-ammah out of the hand of the Philistines.

² And ^bhe smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites ^cbecame David's servants, *and* ^dbrought gifts.

³ David smote also ^eHadadezer, the son of Rehob, king of ^oZobah, as he

Elohim; literally, *gods went*: was this merely fortuitous? May not this have been spoken by prophetic inspiration? May not David have had some divine intimation of the conjunction of the Persons of the Godhead co-operating in the redemption of Israel from Egypt, typifying the Redemption of the World by means of God the Father, and of God the Son taking our nature from David's own seed?

²⁸. *let thy name be magnified for ever*] This was David's first aim—the glory of God.

²⁹. *that it may continue for ever before thee*] The establishment and perpetuity of the kingdom of Christ was the sum of David's desires; and it ought to be the end of ours.

CH. VIII.—DAVID'S VICTORIES.

After the gracious promises of God to David in the foregoing chapter, which reveal the future full and final establishment of the kingdom of Christ, it seems that the arch-enemy of God and man, being moved with hatred and envy, put forth all his power against David, as he did against the Divine Son of David at the Temptation, after the glorious manifestation of Christ at His Baptism; and as he did against Christ's Church after the Ascension.

He raised up against David enemies from without,—Philistines, Moabites, Ammonites (chaps. viii. and x.), and Syrians.

These were overthrown by David; but Satan afterwards assailed him from *within*, and David fell a prey to this infernal temptation. While his armies were victorious against Moab, he himself was taken a prisoner by Satan (ch. xi. xii.). He was indeed restored to God's favour by repentance; but after the commission of that sin, though the sin itself was pardoned (xii. 13), yet he suffers temporal punishment for it in his own person and household, even to the end of his reign.

Thus the important truth is clearly displayed, that though in many respects David was a signal type of Christ—though he had conquered the Jebusites, and placed his throne on Mount Zion, and brought up the Ark to Jerusalem, and overthrown his enemies round about—yet it was not possible for him, nor for any of the sons of men, to achieve that great triumph, and establish that universal dominion which God had promised to his house; but that this glorious consummation would be due to the power

of God's grace, to be displayed in Christ who was afterwards to be revealed, and who is not only the Son of David, but the Son of God (Ps. cx. 1: see Matt. xxii. 44, 45).

The present chapter—followed up by certain additional notices in ch. x. 1—19, xii. 26—31—contains a summary of the victories of David over the kings and nations round about him; and these victories foreshadowed the triumphant progress of Him, who after His glorious Ascension into the heavenly Zion, went forth “conquering and to conquer” (Rev. vi. 2), and of whom it is foretold by David himself, that “all kings shall bow down before Him, all nations shall do Him service:” see Ps. lxxiii. 11. Other Psalms where David, as a royal conqueror, appears as a figure of Christ, are the 60th, the 108th, and the 110th.

1. *took Metheg-ammah*] Took the *bridle of the mother out of the hand of the Philistines*, that is, of the metropolis, or mother city. The dependent cities are called *daughters*: see Josh. xv. 45. 47.

To take the *bridle of a mother city* out of the hand of its rulers, is to dispossess them of its government, as a man who takes the reins into his own hands out of those of the driver of a chariot, or rider of a horse, and deprives them of control over it. (*Schulten, Gesen.* 57, *Grove*, B. D. ii. 844; *Keil*, 258.)

In the parallel passage (1 Chron. xviii. 1) we have “Gath and her daughter towns.” There is a somewhat similar figure in *Æschylus*, Pers. 195—200, where Xerxes is represented as taking into his hands the reins of two personified countries, Asia and Greece, yoked to his car.

2. *he smote Moab*] And thus he fulfilled Balaam's prophecy in part (Num. xxiv. 17).

This and the other victories of David related here, were pledges and earnest of the final triumph of the mighty Conqueror, whom Balaam pre-announced (see the note there), and whom David prefigured: cp. David's own prophecy, Ps. lx. 8; cviii. 9, where, under the name of conquests over Philistia and Moab, he describes the victory of Christ over His enemies.

—*with two lines measured he*] Two parts for destruction, and a full line for keeping alive: cp. Ps. lx. 6, “I will mete out the valley of Succoth.”

3. *Hadadezer*] which means *Hadad* (the sun-god of the Syrians, *Movers*, Phœn. i. 196) is our *help*; but he was no help

went to recover 'his border at the river Euphrates. ⁴ And David took || from him a thousand || chariots, and seven hundred horsemen, and twenty thousand footmen : and David ⁵ houghed all the chariot horses, but reserved of them for an hundred chariots. ⁵ And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. ⁶ Then David put garrisons in Syria of Damascus : and the Syrians became servants to David, and brought gifts. ⁷ And the LORD preserved David whithersoever he went. ⁷ And David took ¹ the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. ⁸ And from || Betah, and from || Berothai, cities of Hadadezer, king David took exceeding much brass.

⁹ When || Toi king of Hamath heard that David had smitten all the host of Hadadezer, ¹⁰ Then Toi sent ^m Joram his son unto king David, to † salute him, and to bless him, because he had fought against Hadadezer, and smitten him : for Hadadezer † had wars with Toi. And Joram † brought with him vessels of silver, and vessels of gold, and vessels of brass : ¹¹ Which also king David ^a did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued ; ¹² Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

¹³ And David gat him a name when he returned from † smiting of the Syrians in ^o the valley of salt, ^p || being eighteen thousand men. ¹⁴ And he put garrisons in Edom ; throughout all Edom put he garrisons, and ^q all they of Edom

|| Or, slaying.

q Gen. 27. 29, 37, 40.

against David ; and the helps of the heathen will be no helps against the "Sun of Righteousness."

— *Zobah*] A district of Syria, probably N.E. of Damascus and W. of Euphrates : see *Bochart*, *Phaleg* ii. 7, and *Bp. Patrick's* note here, and *Keil*, p. 26 : cp. 1 Sam. xiv. 47. 1 Chron. xviii. 3. 2 Chron. viii. 3. 1 Kings xi. 24.

⁴. a thousand chariots] The word *chariots* is not in the original, but it is in *Sept.* : see 1 Chron. xviii. 4 (*Junius, Serarius, Corn. a Lapide, Keil*).

— *seven hundred horsemen*] The *Sept.* Version has *seven thousand*, and so 1 Chron. xviii. 4. It may be conjectured, therefore, that our present MSS. may be corrected from the *Sept.* in this place. Or, it may be supposed, with *Abarbanel*, that the sacred writer here is speaking of the chief captains of the cavalry, each of whom, as a centurion, may have had the command of ten men (*Serarius, Walther*, and others ; see *Wouvers*).

Others suppose that the words here are to be joined to the preceding, and that the number of *horsemen* was a thousand and seven hundred, who had nothing to do with chariots, which are not mentioned here ; and that the 7000 *chariots* in 1 Chron. xviii. 4 comprise both the drivers and those who fought in the chariots : cp. Isa. xxi. 9 ; xxii. 6 (*Pfeiffer*, *Dub.* 248). And this is a probable opinion.

Compare below, on x. 18, where it is observable that the word *chariots* comprises the *men* who fought in them.

— *houghed*] See Josh. xi. 6. 9.

⁶. brought gifts] As all kings will to Christ. Ps. lxxviii. 29 ; lxxii. 10, 11. Rev. xxi. 24.

⁷. that were on] Or, that belonged to.

⁸. Betah—Berothai] The exact sites of which are uncertain. Cp. 1 Chron. xviii. 6.

— *brass*] Of which the brazen sea, and brazen pillars, and brazen vessels were made by Solomon for the Temple (1 Chron. xviii. 8). The spoils of Heathenism, the gold and silver of Egypt, the cedars of Tyre, the brass of Syria, are to be dedicated to the service of God, and of His Church. See above, note on Exod. iii. 22.

⁹. Hamath] The principal city of Upper Syria, in the valley of the Orontes : see Num. xiii. 21 ; xxxiv. 8. Josh. xiii. 5. Judg. iii. 3.

¹⁰. Joram] Which means, whom the Lord exalts. How are we to account for such a name as this among a heathen people ?

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He is called *Hadoram* in 1 Chron. xviii. 10 ; and hence some have imagined a discrepancy here. But *Joram* is in the MSS. and Versions here, and in *Josephus* vii. 5. 4. And it is not probable that the Syrian or Arabic name *Hadoram* (cp. 1 Kings xii. 18. 2 Chron. x. 18) was Hebraized into *Joram* in honour of David and of David's God ?

David dedicated the presents of Toi to the service of Jehovah (v. 11, 12 ; cp. 1 Kings vii. 51), and may not the son of Toi, who came to bless David, have received a spiritual blessing for himself from his visit to Jerusalem ?

¹¹. David did dedicate] David by his conquest procured times of peace for his son Solomon, in order that he might build the Temple ; and he also provided silver and gold wherewith the Temple might be adorned. The victories of Christ, as our David, are all preparatory to the peaceful days of Christ as our Solomon, and to the building up of the Church militant here and of the Church glorified in the heavenly Jerusalem hereafter.

¹³. David gat him a name] By his victories ; and Christ by His conquests has obtained "THE NAME that is above every name ;" see on Phil. ii. 9 : cp. below, on v. 15.

— *from smiting of the Syrians in the valley of salt*] How is this to be explained ? The Syrians, who dwelt on the N.E. of Palestine, are said to be defeated in the valley of salt at the southern extremity of Judah. The literal rendering is—*from smiting of Aram in the valley of salt*. The *Sept.* has *Edom* instead of *Aram* ; and (as *Movers* and *Robinson* have observed) this seems to be the true reading ; the change in the MSS. (written without Masoretic points) would be simply that of two very similar letters, *resh* and *daleth* ; and this is confirmed by the parallel, 1 Chron. xviii. 12, "Abishai slew of the *Edomites*, in the valley of salt, eighteen thousand men ;" and thus the geographical difficulty disappears. The Syrians (*Aram*) were far from the valley of salt, which is to the south of the Dead Sea, but the valley of salt separated Edom from Judah (*Robinson*, ii. 483 ; cp. 2 Kings xiv. 7), and if the *Edomites* came against David, then the valley of salt would be the most likely place for their encounter. A similar confusion of *Edom* and *Aram* is supposed by some to occur in the hitherto collated MSS. of 2 Kings xvi. 6, and above v. 12, *Syria* (i. e. *Aram*).

¹⁴. he put garrisons in Edom] And thus fulfilled, in part, Isaac's prophecy (Gen. xxvii. 37—40), which has its perfect accomplishment in Christ. Cp. on Isa. lxiii. 1.

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ver. 6. became David's servants. And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people. 16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; 17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe; 18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

IX. 1 And David said, Is there yet any that is left of the house of Saul,

s ch. 19. 13.
& 20. 23.
1 Chron. 11. 6.
& 18. 15.
1 Kings 4. 3.
Or, remem-
brancer, or
writer of
chronicles.
u 1 Chron. 24. 3.
Or, secretary.
x 1 Chron. 18. 17.
y 1 Sam. 30. 14.
Or, princes, ch. 20. 26.

15. David reigned over all Israel; and David executed judgment and justice unto all his people] And was thus a signal type of Christ, of whom the Prophet says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice upon the earth." In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 5, 6).

16. recorder] or remembrancer, who noted down all that took place, and kept a record of it, and digested it into annals, and reminded the king when necessary of all that was chronicled there: cp. Esther vi. 1 (*Chardin, Paulsen, Keil*).

ZADOK AND AHIMELECH PRIESTS.

17. Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests] How is this to be accounted for?

At this time Abiathar himself was living, and appears to have been the High Priest. Before this time, Abiathar had ministered as High Priest, in the presence of David in his afflictions. See 1 Sam. xxiii. 20; xxiii. 6. 9; xxx. 7.

But in David's old age, "Abiathar the priest" helped Adonijah against Solomon (1 Kings i. 7; ii. 22); and after David's death he was deprived of the power to exercise the functions of his place, and of the High Priesthood, by Solomon, and Zadok was put by the king into his room. See 1 Kings ii. 26, 27. 35.

Some critics have cut the knot by supposing an error in the Manuscripts here, and by proposing to read *Abiathar the son of Ahimelech*, instead of *Ahimelech the son of Abiathar*. (So *Ewald, Thénius*, and others: cp. *Dr. Smith's B. D. i. 5*.)

This conjecture receives some support from the *Syriac* and *Arabic* Versions, but is contravened by the *Sept.* and *Vulg.*, and by the parallel place in 1 Chron. xviii. 16, and in 1 Chron. xxiv. 8. 6; and it is not probable that *Abiathar* would have been placed after *Zadok* here and in 1 Chron. xviii. 16.

There must, therefore, on that hypothesis, not only a change be made in the names, but in the order of them.

The difficulty, after all, seems to be purely imaginary.

The historian states that *Zadok* and *Ahimelech* were priests; so the original words ought to be rendered; and not, as in our Authorized Version, "the priests."

He supposes the reader to know the notorious fact, that Abiathar was the Priest. But he tells us, that in addition to Abiathar, the High Priest (of the line of Ithamar), Zadok, who was of the line of Eleazar, and Ahimelech (so called from his grandfather, 1 Sam. xxi. 1; xxii. 9. 18, by a common usage among the Hebrews: cp. 1 Chron. vi. 30—41), the son of Abiathar (the High Priest), officiated as priests; just as we read of "the two sons of Eli, Hophni and Phinehas, priests of the Lord," 1 Sam. i. 3.

Thus he prepares the way for the sequel of Abiathar's history. His name may, perhaps, be kept back here, on account of some temporary disgrace, afterwards issuing in rebellion against David; and we see, that though the High Priesthood was hereditary, and though (as we learn from this passage) Abiathar had a son, Ahimelech, yet, on account of Abiathar's treachery, that son did not succeed him in the High Priesthood, but Zadok, the faithful priest, was advanced to the High Priesthood, from which Abiathar was degraded, and thus the divine prophecy concerning the lines of Eleazar and Ithamar were fulfilled. 1 Kings ii. 26, 27. 35.

It is probable, that after the destruction of the priests at Nob by Saul, and after the flight of Abiathar to David (1 Sam. xxii. 20), Saul appointed Zadok, of the line of Eleazar, to minister in the priesthood at the Tabernacle; and the severance of the Tabernacle from the Ark for many years may have given occasion to the ministrations of two almost co-ordinate and contemporaneous priesthoods: one at the Ark, the other in the

Tabernacle. These coalesced in Zadok, when the Temple was built by Solomon. Similarly in the Gospel we find two contemporaneous priests (Annas and Caiaphas) mentioned at the epoch of Christ's public inauguration into His ministry: but all the Jewish priesthood (then in confusion) is summed up in our Divine Zadok, JESUS CHRIST, who abideth a Priest for ever: see below, on Luke iii. 2.

—scribe] Secretary of state.

18. Benaiah the son of Jehoiada] See xxiii. 20.

—was over both the Cherethites and the Pelethites] David's body-guard (*Joseph. vii. 5. 4*: cp. xv. 18. 2 Chron. xii. 11. 1 Kings x. 18); perhaps, the executioners (from *carath*, to cut off), and the couriers (from *palath*, to run). This is adopted by *Geenius*, 417. 677; *Keil*, 266, 267; and *Thénius* on 1 Kings i. 38; and see *Keil's* note there, in his first edition: cp. *A. Lapide* here.

The names are derived by others (*Junius, Pfeiffer, Ewald, Bertheau, Movers, Hüsig, Stark, E. S. Poole*) from the Philistines, and from a Philistine tribe (*Cerethim*) mentioned 1 Sam. xxx. 14: cp. Ezek. xxv. 16. Zeph. ii. 5; but the meaning of the word in the latter two places is doubtful, and may be executioners (*Jerome*). Cp. *Pfeiffer's* *Dubia*, p. 209.

This opinion seems to be confirmed by the combination of the Cherethites and Pelethites with "all the Gittites, six hundred men," that is, with men of Gath, the Philistine city, who were part of David's body-guard, and remained faithful to him when he fled from Absalom (xv. 18).

David's sojourn in the land of the Philistines, and his campaigns in the service of their king (see 1 Sam. xxvii. xxix), may have enabled him to organize a military force which was attached by strong personal ties of affection and loyalty to himself, on which, as the event showed, he was able to depend with more confidence than even on his own subjects and children (see on xv. 18, and compare *Stanley*, B. D. i. 408). We find Ittai the Gittite distinguished by loyalty to David (xv. 19; xviii. 2).

The Cherethites and Pelethites were David's ministers for execution of justice and mercy. Christ, the Divine David, has His angelic Cherethites, who execute vengeance on the evil; and He has His angelic Pelethites, who speed on messages of love to the righteous (Heb. i. 14).

—chief rulers] The original word here is *cohanim*, the same word as in v. 17: it does not mean *Priests* here, but as the parallel place in 1 Chron. xviii. 17 shows, they "were at the hand of the king," or, "near his person," as *Josephus* expresses it (vii. 5. 4), principal officers in his courts. The word is derived from *cohan*, to administer any one's affairs, to plead his cause, to transact his business (*Selden* de Syned. ii. 16. *Geen.* 385); hence its double sense. The sons of the true David are made "Kings and Priests to God" by Him (Rev. i. 6).

CH. IX. 1. David said, Is there yet any that is left of the house of Saul?] Observe the connexion with what has gone before. How true to nature this is! David had been filled with thankful amazement by the Divine promise of perpetuity to his own house, and of everlasting dominion to his own seed (vii. 18—29). Well might he contrast his own condition with that of Saul (see vii. 15). Tender-hearted and loving as he was, well might he feel pity for that of Saul. Having received an assurance from God of continuance to his own lineage, well might he call to mind his own promise to Saul (1 Sam. xxiv. 21, 22), and his covenant of love with Jonathan and his posterity (1 Sam. xx. 14—17. 42; xxiii. 18).

David's Psalm on the bringing up of the Ark, "Who shall ascend into the hill of the Lord?" (Ps. xxiv.) shows his own feeling that one of the requisites for so high an honour was that he who was thus favoured by God should not "swear deceitfully" (Ps. xxiv. 3, 4); and in the spirit of that Psalm he now performs his oath to Saul and Jonathan.

that I may ^a shew him kindness for Jonathan's sake? ² And there was of the house of Saul a servant whose name was ^b Ziba. And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, *Thy servant is he.* ³ And the king said, *Is there not yet any of the house of Saul, that I may shew ^c the kindness of God unto him?* And Ziba said unto the king, Jonathan hath yet a son, *which is ^d lame on his feet.* ⁴ And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he is in the house of ^e Machir, the son of Ammiel, in Lo-debar. ⁵ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

⁶ Now when || Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! ⁷ And David said unto him, Fear not: 'for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. ⁸ And he bowed himself, and said, What is thy servant, that thou shouldest look upon such ^a a dead dog as I am? ⁹ Then the king called to Ziba, Saul's servant, and said unto him, ^b I have given unto thy master's son all that pertained to Saul and to all his house. ¹⁰ Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son ^c shall eat bread alway at my table. Now Ziba had ^d fifteen sons and twenty servants. ¹¹ Then said Ziba unto the king,

^a 1 Sam. 18. 3.
& 20. 14, 15,
16, 17, 42.
Prov. 27. 10.
^b ch. 16. 1.
& 19. 17, 29.

^c 1 Sam. 20. 14.
^d ch. 4. 4.

^e ch. 17. 27.

¹ Called, *Meth-
baal*,
¹ Chron. 8. 34.

^f ver. 1, 3.

^g 1 Sam. 24. 14.
ch. 16. 9.

^h See ch. 16. 4.
& 19. 29.

ⁱ ver. 7, 11, 13.
ch. 19. 28.
^k ch. 19. 17.

3. *that I may shew the kindness of God*] He remembers his own words in 1 Sam. xx. 14, where he promised to show the kindness of the LORD,—i. e. love for the LORD's sake, and in the LORD's sight, and according to the LORD's example, pure, perpetual love, and not such love as arises from mere human respects and is shown in the eye of man—to Jonathan's posterity.

—*lame*] His lameness was a permanent memento of the misfortunes of Saul and Jonathan: see iv. 4.

4. *Lo-debar*] On the east side of Jordan, near Mahanaim, xvii. 27; perhaps the same as *Lodebir*, which seems to be mentioned in Josh. xiii. 26. *Reland, Keil*.

6. *Mephibosheth*] See iv. 4.

MEPHIBOSHETH, LAME IN BOTH HIS FEET, BOWING BEFORE DAVID, AND ADMITTED TO DAVID'S TABLE.

—*he fell on his face, and did reverence*] Mephibosheth, the son of Jonathan, the son of Saul, bowed himself before David, and said, "What is thy servant, that thou shouldest look on such a dead dog as I?" (v. 8.) "And David restored to him the land of Saul his father, and also promised that he should eat of his table continually" (v. 7).

It cannot be doubted that this incident, comparatively insignificant in itself, is recorded here with so much minuteness, not merely as an historical event, but for a spiritual purpose.

Saul (as the ancient Christian expositors have unanimously declared) was in his high privileges and prerogatives, and in his noble and holy beginnings, and also in his melancholy decline and fall, and in his persecutions of David—a type of the Jewish Nation, glorious in its origin, specially favoured by God, but lapsing from its high estate and persecuting the true David, JESUS CHRIST.

But Saul had a son—the beloved friend of David—Jonathan; and Jonathan had a son, Mephibosheth, lame in both his feet, and commemorating by his lameness the melancholy fate of Saul (iv. 4). David remembers his promise to Saul and Jonathan; and when he is established in Mount Zion, and has overcome the kings and nations round about him, he calls Mephibosheth, and restores to him his father's land, and makes him eat at his table: and Mephibosheth receives the royal boon with grateful reverence and lowly self-abasement. Though he was *lame of both his feet, and could not stand*, yet he is able to *bow down* before him, and thus is *exalted* to privileges transcending the glory of those who were stronger

than he—even of his father, Saul himself, so famed for his stature and strength, so confident and vain-glorious, and so miserable in his fall.

Surely a greater than David is here. May we not see here a type and a prophecy of what we know from other portions of Holy Scripture will one day come to pass?

There is a remnant of Israel which has already bowed before the Divine David. There is also a remnant which will one day bow before Him. Israel itself is like Mephibosheth. It is lame in both its feet. Its lameness is due to its fall, consequent on the apostasy of its fathers. It supposed that it could walk before God by its own strength; but it can do nothing to help itself. "It is lame on both its feet;" the words are emphatically repeated by the sacred historian (v. 13).

But it will one day become sensible of its own lameness, and then will recover its place in God's favour. Even now the Divine David remembers His own promise, ratified by oath to the fathers. He remembers His own love to the Hebrew Jonathan, the patriarchs and prophets, whose love to Him was a deep and intense love, "a wonderful love, passing the love of women" (2 Sam. i. 26). He desires to show the kindness of God to their soul. He searches after them. Let them come to Christ as Mephibosheth did to David, in faith and humility. Let them divest themselves of all proud notions of their own righteousness. Let them fall on their face before the Divine Son of David, and do Him reverence.

Let them, who despised the Gentiles as unclean, even as dogs (Matt. xv. 26), say with Mephibosheth, "What is thy servant, that thou shouldest look upon such a dead dog as I?" (v. 8.) Then the Divine David will graciously receive them. He will restore to them the inheritance of their fathers: nay, more, He will treat them as the king's sons (v. 11). He will make them eat and drink for ever at His table in His kingdom in the heavenly Jerusalem (cp. v. 7; v. 10).

Here also we see that the "sure mercies of David" overflowed on the faithful and humble-minded in the family of Saul. Mephibosheth, the son of Jonathan, was admitted to partake in the royal prerogatives of David's son, and to sit continually at David's table; and so it will be with the Jews; when they are Mephibosheths in faith and humility, they will be Mephibosheths in honour, they will be admitted to share in the glory of the True David in the Church militant here and triumphant hereafter.

10. *Ziba had fifteen sons and twenty servants*] Whom David

According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons. ¹² And Mephibosheth had a young son, ¹ whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. ¹³ So Mephibosheth dwelt in Jerusalem: ^m for he did eat continually at the king's table; and ⁿ was lame on both his feet.

X. ¹ And it came to pass after this, that the ^a king of the children of Ammon died, and Hanun his son reigned in his stead. ² Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. ³ And the princes of the children of Ammon said unto Hanun their lord, [†] Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? ⁴ Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, ^b even to their buttocks, and sent them away. ⁵ When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

⁶ And when the children of Ammon saw that they ^c stank before David, the children of Ammon sent and hired ^d the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of || Ish-tob twelve thousand men.

⁷ And when David heard of it, he sent Joab, and all the host of ^e the mighty men. ⁸ And the children of Ammon came out, and put the battle in array at the entering in of the gate: and ^f the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field. ⁹ When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: ¹⁰ And the

11 Chron. 8. 34.

m ver. 7, 10.

n ver. 3.

a 1 Chron. 19. 1, &c.

† Heb. *In thine eyes doth David.*

b Isa. 20. 4. & 47. 2.

c Gen. 34. 30. Ex. 5. 21. 1 Sam. 13. 4. d ch. 8. 3, 5.

|| Or, *the men of Tob.* See Judg. 11. 3, 5. e ch. 23. 8.

f ver. 6.

made tributary to Mephibosheth; but Ziba was not faithful (see xvi. 3), and Mephibosheth remained loyal to David, and was content to part with all his earthly goods if he could only see David in peace (xix. 30). So "the Israelite indeed" loves Christ not for any worldly benefits he receives from Him, but for His own sake.

13. *Mephibosheth had a young son, whose name was Micha*] Who had a numerous offspring (1 Chron. viii. 34, 35; ix. 40), and so the house of Saul sprouted up and flourished afresh from one who had seemed without help and hope, but being received into David's favour, was endued with new life. Such will the Hebrew nation be when restored to God's favour in Christ.

CH. X. 1. *king of—Ammon*] Probably Nahash (1 Sam. xi. 1). 4. *Wherefore Hanun took David's servants, and shaved off the one half of their beards*] A special insult to Orientals, many of whom would rather part with their lives than their beards (*Archieux*), and who only shaved the beard as a sign of mourning (Isa. xv. 2. Jer. xli. 5; xlviii. 37). It was also a contumely offered to the religion of these Hebrews, who were forbidden by the law to shave their beards, *even in mourning* (Lev. xix. 27. Deut. xiv. 1). And the shaving of half the beards made a particular indignity in this respect, because they would not themselves cut off the other half, and therefore were exposed to the contempt and ridicule of all spectators. And this was an affront and outrage against David himself, whose ambassadors they were, and who had sent them on a message of kindness and peace. Here we may see a foreshadowing of the contumelious treatment which the ambassadors of the Divine David must expect to receive from the World, even when they come before men with the words of the Gospel of peace and love in their mouths (Matt. x. 25; xxiv. 9. 1 Cor. iv. 13).

But as it was with David and his ambassadors, so it is with Christ and His ministers. Whosoever despiseth them, despiseth Him (Luke x. 16). He sympathizes with them, as David did with his ambassadors in their shame (v. 5), and resents their injuries as offered to Himself (Acts ix. 4); and as the insults offered to David in the person of his ambassadors became the occasion of greater triumph and glory to David, and of greater shame and misery to his enemies, though confederate against him, so it will be in the end in the cause of Christ and His Church.

— *cut off their garments*] And thus reduced them to the contemptible condition of prisoners—captives led in triumph: see Isa. xx. 4; xlvii. 2.

6. *saw that they stank*] Cp. Gen. xxxiv. 30. Exod. v. 21.

— *hired the Syrians*] With a thousand talents (1 Chron. xix. 6). They paid dearly for the insult to David.

— *Beth-rehob*] Called Rehob in v. 8, south of Hamath: see Num. xiii. 21. Judg. xviii. 28.

— *Zoba*] See viii. 3.

— *Maacah*] North-east of Geshur and near Hermon: cp. Deut. iii. 14.

— *Ish-tob*] Rather, men of Tob (see Judg. xi. 5); between Syria and the land of the Ammonites.

7—10. *he sent Joab—Abishai his brother*] David not only makes war and gains victories in his own person, but by means of his generals, the two brethren, Joab and Abishai; so the Divine David not only conquers His enemies by His own hand, but He conquered also by means of His Apostles, among whom were three pairs of brethren, and whom He sent forth two and two (see Matt. x. 1. 5. Luke x. 1). And this work He continues even unto the end, till all enemies will be put under His feet.

rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon. ¹¹ And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. ¹² ^g Be of good courage, and let us ^h play the men for our people, and for the cities of our God: and ⁱ the LORD do that which seemeth him good.

^h 1 Sam. 4. 9.
ⁱ 1 Cor. 16. 13.
ⁱ 1 Sam. 3. 18.

¹³ And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him. ¹⁴ And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

¹⁵ And when the Syrians saw that they were smitten before Israel, they gathered themselves together. ¹⁶ And Hadarezer sent, and brought out the Syrians that *were* beyond || the river: and they came to Helam; and || Shobach the captain of the host of Hadarezer *went* before them. ¹⁷ And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. ¹⁸ And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand ^k horsemen, and smote Shobach the captain of their host, who died there. ¹⁹ And when all the kings that *were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and ^l served them. So the Syrians feared to help the children of Ammon any more.

^g That is, Euphrates.
^h Or, Shophach,
ⁱ Chron. 19. 16.

^k 1 Chron. 19. 18, footmen.

^l ch. 8. 6.

XI. ¹ And it came to pass, [†] after the year was expired, at the time when [†] Heb. at the return of the year, 1 Kings 20. 22, 26. 2 Chron. 36. 10.

11. *If the Syrians be too strong for me*] Here Christ's soldiers and Christian Churches may see an example to themselves, that they should strengthen and succour one another in the spiritual conflict against the common enemies of the True David, and for the advancement of His kingdom: cp. Luke xxii. 32. 1 Cor. xii. 21.

Joab's language on this occasion, as related here (and in 1 Chron. xix. 13), presents also a noble example of faith and resignation and true valour, "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in His sight." And so the great Christian Captain speaks, "Stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13).

16. *Hadarezer*] King of Zobah (viii. 3). — *they came to Helam*] That is, the Syrians beyond the Euphrates crossed the river westward, and came to Elam; perhaps *Almatha*, on the west of that river (*Ewald, Grove*), or a site rather more to the south.

17. *it was told David*] Who passed over Jordan with all Israel, represented by their captains, and went against the enemy and put an end to the war (v. 19). So the Divine David, after the conquest gained by His soldiers, will come in person and destroy His enemies.

18. *David slew the men of seven hundred chariots of the Syrians*] In the parallel passage in 1 Chron. xix. 18 we read that David *slew of the Syrians seven thousand men which fought in chariots*. Observe the word *slew* as applied to *chariots* in both these places: it obliges us to supply some such words as are supplied in our Version.

The *Arabic* Version has a clause here to the effect that to each of these chariots several men were attached; and confirms the view taken of the two passages in our Authorized Version, viz. that in the present passage the Historian, by seven hundred *chariots*, means all the men that belonged to them; and in the Chronicles the Historian adds the information that ten men on an average belong to each chariot. In the army of Porus which marched against Alexander we are told by the Historian that each chariot carried six men: "Senos viros singuli quadrigæ vehabant" (*Curtius*, viii. 14. 2).

Indeed, whenever more than a *thousand* chariots are mentioned (which was a vast number for any king to muster), we

may infer that the drivers and warriors who manned them are included in the number. But whenever a great victory, such as that before us, is described, and the number of chariots does not amount to one thousand, it may be that to each of these chariots were attached many men, and that the defeat of these many men is implied by the mention of the destruction of the chariots.

— *forty thousand horsemen*] In 1 Chron. xix. 18 we have *forty thousand footmen*. The *Syriac* Version inserts, "and much people;" the *Arabic* has, "a vast multitude of footmen." It is observable, that in the present passage there is no mention of *footmen*, and in the parallel place in Chronicles there is no mention of *horsemen*; and it is not credible that the Historian intended to convey in the present passage that no footmen were slain, or in Chronicles that no horsemen were slain. And from this circumstance, and the identity of the number in both places, it may be inferred that in the Syrian method of warfare the horsemen sometimes dismounted and fought on foot, and that the footmen, when weary, mounted on horseback, and so they relieved one another, and that they might therefore be called either horsemen or footmen as distinguished from those in chariots.

It is supposed by some that forty thousand of each were slain. *Josephus* says that *Shobach* had eighty thousand footmen and ten thousand horsemen under his command (*Joseph.* vii. 6. 3).

PRELIMINARY NOTE TO CHAPTER XI.

DAVID'S SIN.

After the erection of David's throne on Mount Zion, and after the divine promise made in chapter vii. of perpetuity to David's seed, and of an everlasting dominion to his house, a dominion to be established in Christ, it appears that the Enemy of God and man, envious of such a privilege, which he knew would be disastrous to himself, assailed David with successive temptations.

He first raised up enemies against him on all sides, and endeavoured to overthrow his kingdom by a combination of confederate forces marshalled against it.

These open and violent attacks recoiled upon those who made them, and redounded to the greater glory of the King of Israel and Judah: see above, *Prelim. Note* to chap. viii.

In the present chapter, a new and more dangerous form of

a 1 Chron. 20. 1.

kings go forth to battle, that * David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

temptation assails him; a temptation from *within*; and he who had vanquished all his enemies in the battle-field is overcome by means of *himself*. As *S. Ambrose* says (Apol. Dav. ii. 8), "David, vir magnus, et qui allophylum immanem corpore armis quoque inhorrentem fide vicerat, utinam se ipse vicisset! Utinam sic *interiorem* adversarium sternere potuisset! Gravior est pugna ejus qui *intus*, quam illius qui *foris* dimicat."

He is guilty of adultery; then of dissimulation and murder: adultery with the wife of Uriah, one of his most valiant soldiers; dissimulation with Uriah and with Joab; and murder of Uriah himself. And though, by God's goodness, his conscience was awakened from its slumber, and was brought to repentance, and his sin was forgiven with respect to the future life and the eternal world, yet from this time forth, as far as this world was concerned, the sword never departed from his house (xii. 10), and his life was embittered by sins and sufferings in his own family—the fruits of his own sin—even to the day of his death.

Yet even here Satan is defeated, and God is glorified by means of Satan's devices; which appears as follows, viz. :—

(1) We have here a strong proof of the veracity of Holy Scripture. David's sin was committed in private. He was a king, a powerful king, beloved by his people, and—as is clear from his penitential Psalms, expressive of his remorse for his sin, as well as from the language of Nathan (xii. 13)—he was sincerely contrite for his sin; and in the rest of his life he did that which was right in the sight of the Lord (1 Kings xv. 5).

Besides, one of the worst consequences of the publication of his sin would be that he would have given great occasion to the enemies of the Lord to blaspheme (xii. 14). Might it not therefore have been expected that a veil would have been thrown over his sin, and that it would not have been exposed to the eyes of the world in Holy Writ?

If Holy Scripture had been the work of *man*, these considerations would probably have prevailed, and David's sin would not have been disclosed to our view; or, if it had been revealed, the historian would probably have extenuated it—as many of the Hebrew Rabbis have done (see *Bp. Patrick's* note on v. 4)—and have dwelt on David's virtues, especially on his *repentance*.

But the Author of this history is the Holy Ghost: it is divinely inspired. He reminds us that we have to do with One Who is no respecter of persons; One Who knows the hearts of all, and beholds their secret acts; and will one day bring to light the secret sins of Princes and Potentates of this world, and call them to receive their doom at His Judgment-seat.

In reading the Bible, we have the satisfaction of knowing that in it there is no suppression of facts, no disguise or extenuation from worldly motives; that in the Bible, and the Bible alone, we have the realization of the perfect Historian: "Ne quid falsi dicere audeat, ne quid veri non audeat."

Here there is one benefit to be derived from this record of David's sin: it supplies an argument for the Truth and Inspiration of Holy Scripture.

(2) This history is also a moral test of the *readers* of the Bible.

The consequence of David's sin is thus stated by Nathan, that "it would give great occasion to the enemies of the Lord to blaspheme" (xii. 14). But woe to the *enemies* of the Lord! Woe to those who *blaspheme* Him! For it is written, "All Thine *enemies*, O God, shall feel Thine hand; Thy right hand shall find out them that hate Thee" (Ps. xxi. 8). The *enemies* of the Lord may turn the food of Scripture into poison, and may abuse David's sin into an occasion for selling themselves captives into the hands of the Tempter; but the *friends* of God will take warning from his fall; and, however great may be their spiritual privileges, they will "not be high-minded, but fear," and they will meditate on David's repentance, and bear in mind the sorrows which were entailed on "the man after God's own heart" by the commission of this sin: and thus the friends of the Lord will derive a blessing from this divine record, and they will bless His Name for it.

(3) If David's sin in the matter of Uriah the Hittite had not been recorded in Scripture, we should have been astonished, perplexed, and staggered by the series of tribulations which followed him henceforth to the grave.

But this sad scene explains them all. Here is the well-spring, from whence flowed forth that dark stream of sorrow.

If we had a similar view of men's secret sins, if we had a

clear insight into our own, as they are seen by God, the anomalies of the present state of things in this world would in a great measure disappear. The tangled web of its intricate mazes and perplexities would be unravelled. We should doubtless behold the true cause of the misery which prevails around us, and we should have a stronger conviction, that the world is under a Moral Governor; and that the day is coming, when every work will be brought to judgment, and men will be rewarded or punished according to an exact rule of retributive justice.

(4) David, in many respects, was a signal type of Christ. But he, and all the other types of Christ, have some features in their character in which they are *contrasts* to Christ (see above, *Introd.* to Judges, pp. 78, 79). So it is in the history before us. David was a man of deep and tender affections: but here he was mastered by his passions, which hurried him into the commission of deadly sin. The love of Christ was stronger than death, but it was as pure as it was strong. It is an unfathomable fountain of unsullied holiness. He, in the eventide of the world, looked down from the heights of heaven, and brought to Himself His Church, once a Bathsheba; and placed her in His own royal palace, and joined her to Himself in pure and holy love.

Thus when we pass in our thoughts from David to Christ, that is, from the type to the antitype, we find that the sins of the one vanish and are swallowed up in the grace and glory of the other.

The failings of a David and a Solomon remind us also that no human examples are to be substituted for the Divine law as a rule of life, and that there is no spotless example but that of Christ; and that the promise, in which we have a deep concern and interest, of perpetual continuity and universal dominion to the house of David, could never have been fulfilled, unless One had arisen from that lineage, "Who was holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26), and in Whom all the promises of everlasting glory made to David's house are fulfilled to all those of every age and nation who believe and obey Him (cp. *S. Ambrose*, Apol. David, c. 3 and c. 4).

(5) Personally as a sinner, David cannot be said to be a type of Him who was sinless. And yet, inasmuch as it is said in Holy Scripture that God laid on Christ the iniquities of us all (Isa. liii. 6), and God made Him to be sin for us Who knew no sin (2 Cor. v. 21), and that He was made a curse for us (Gal. iii. 13), therefore even in David's sin and in its sorrowful consequences David foreshadowed Christ bearing the burden of sin by imputation, and as suffering the heavy penalties of it. And in the pardon and justification of David, by God putting away his sin, and raising up, in lawful wedlock, Solomon—the *Peaceable*—from him, even by Bathsheba, who had been the companion of his sin, we have a glimpse of God's justifying grace to us in Christ, bringing to us pardon and peace even by means of conjunction with our humanity, and of union with that flesh which had been the cause of our shame and woe (see Rom. viii. 3, 4). The first Adam is seen in the adultery of David with Bathsheba, which brought forth death; for of the *first* issue of that union it is said, "The child that is born unto thee shall *surely die*" (xii. 14). But the Second Adam is seen in the conjugal union of David, now justified, with Bathsheba; and in the issue of that union, Solomon, the *peaceable*, who is called also Jedidiah, *beloved of the Lord* (xii. 25). Cp. *S. Ambrose*, Apol. David, cap. 3. 5. 16 and 17; and *S. Augustine* c. Faust. xxii. 87, "David graviter sceleratęque peccavit . . . Christus adamavit Ecclesiam mundantem se a sordibus sæculi, eamque sibi perpetuo connubio copulavit;" and *S. Ambrose* in Luc. (lib. iii.), "Mysterium est in figurâ; Peccatum in historiâ; Culpa per hominem; Sacramentum per Verbum;" and cp. *S. Gregory*, Moral. iii. c. 21.

(6) David's *sin* and St. Peter's *sin*, and David's *punishment*, are recorded in Scripture, that no one may *presume*; and David's *repentance* and Peter's *repentance* and *pardon*, are also recorded there, in order that no one may *despair*. "Sicut lapsus David cætos facit eos qui non ceciderunt, sic desperatos esse non vult qui ceciderunt" (*S. Augustine* in Ps. 50). "In Scripturâ Sacrâ, David et Petri peccata sunt indita, ut cautela minorum sit ruina majorum; utrumque penitentia et venia insinuantur, ut spes pereuntium sit recuperatio perditorum. De statu suo, David cadente, nemo superbiat: de lapsu suo, David cadente, nemo desperet" (*Angelomus*). How can we presume of not sinning, or despair for sinning, when we find so great a saint thus fallen, thus risen? (*Bp. Hall*.)

² And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child. And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

b Deut. 22. 8.
c Gen. 34. 2.
Job 31. 1.
Matt. 5. 28.

Or, Bath-sheba,
1 Chron. 3. 5.
Or, Ammiel.
d ch. 23. 39.
e Ps. 51, title.
James 1. 14.
Or, and when
she had purified
herself, &c. she
returned,
f Lev. 15. 19, 28,
& 18. 19.

† Heb. of the peace
of, &c.

g Gen. 18. 4.
& 19. 2.

† Heb. went out
after him.

h ch. 7. 2, 6.

i ch. 20. 6.

k Gen. 19. 33, 35.
l ver. 9.

1. *it came to pass*] With regard to the date of these events, it may be noted that Solomon, the second child of David's connexion with Bathsheba, was born not much sooner than two years afterwards, and that at David's decease, who died when he was seventy years of age, Solomon must have been at least twenty years old, for at his accession to the throne Solomon had a son one year old (1 Kings xiv. 21. Cp. xi. 42). Ammon, who is mentioned soon after the events in the present chapter (xiii. 1), was born after David's accession to the throne of Judah (iii. 2), and was his firstborn son after that event, and must have been, at least, nearly twenty years old at the time described in that chapter. It is probable, therefore, that David was about forty-eight years of age at the time here spoken of.

— *after the year was expired*] That is, at spring time.

— *Rabbah*] The capital of Ammon (Deut. iii. 11. Josh. xiii. 25).

— *But David tarried still at Jerusalem*] At the time when kings go forth to battle. Observe the contrast; and compare the lines of the Latin poet—

“Queritur, Agisthus quā re sit factus adulter?
In promptu causa est—desideriosus erat.”

2. *in an eveningtide, that David arose from off his bed*] From his mid-day sleep: see iv. 5.

— *upon the roof*] To enjoy the cool air and the view: perhaps for religious meditation. They who read this history may think themselves safe like David. They may have fought the Lord's battles as he did; they may have sung and written holy psalms as he had. And yet, perhaps, in some tranquil season, in the peacefulness of their own home, in the cool of eventide in the season of spring, their ghostly enemy may be near them, and they may be most in danger when they think themselves most secure. Then it is that they have most need to pray, “Lead us not into temptation” (Matt. vi. 13). Cp. Deut. xxii. 8. Josh. ii. 6. 8. 1 Sam. ix. 25. Matt. x. 27. Acts x. 9.

This palace-roof, on which David walked when he conceived this sin in his mind, was probably the scene of the incestuous

act of his son Absalom, which was the bitter fruit and punishment of David's sin: see v. 11, and xvi. 22.

— *he saw a woman washing herself*] Probably, in the fountain in the court-yard of her house.

3. *enquired after the woman*] The first step towards sin had been in his multiplying wives to himself, contrary to God's law (Deut. xvii. 17). If he had kept close to that law, he would not have fallen into this sin. The only safeguard against Satan is in obedience to God's will and word.

— *Bath-sheba*] called *Bath-sheva* in 1 Chron. iii. 5. The *vau*, according as it is vocalized, would be pronounced either *u* or *v*; and *v* would easily pass on to its cognate labial *b*.

— *Eliam*] called also *Ammiel* (1 Chron. iii. 5), which has the same meaning, and is, indeed, the same word, its component parts being inverted, and means *God's people*. Eliam was the son of Ahithophel, xxiii. 34 (*Jeromias*), and one of David's most valiant soldiers (xxiii. 34). Here was an aggravation of David's sin, and perhaps the sense of wrong done to Bathsheba excited Ahithophel, her grandfather, to help Absalom against him.

— *wife*] David had probably hoped she was unmarried; but now that his passion was inflamed, the knowledge that she was a wife did not deter him from his purpose; “When lust hath conceived, it bringeth forth sin” (James i. 15).

— *Uriah*] One of David's most faithful subjects and valiant soldiers (xxiii. 39); another aggravation of the sin.

4. *for she was purified*] Rather, *and she was purified from her uncleanness* (see Lev. xv. 18); and then she returned home. She was more scrupulous about the ceremonial law than the moral (*Woucers, Keil*).

Sin often seeks for a shelter in superstition.

5. *and sent and told David*] In order that he might protect her from the punishment due to adultery—death (Lev. xx. 10).

9. *Uriah slept at the door of the king's house*] As one of his body-guard. Cp. 1 Chron. xi. 41.

11. *The ark*] Perhaps it had been carried with the army to the battle. Cp. 1 Sam. iv. 3.

13. *he made him drunk*] And tried to make him break his oath (v. 11).

m See 1 Kings 21.
8, 9.

† Heb. *strong*.
† Heb. *from after*
him.
n ch. 12. 9.

¹⁴ And it came to pass in the morning, that David ^m wrote a letter to Joab, and sent it by the hand of Uriah. ¹⁵ And he wrote in the letter, saying, Set ye Uriah in the forefront of the † hottest battle, and retire ye † from him, that he may ⁿ be smitten, and die.

¹⁶ And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. ¹⁷ And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

o Judg. 9. 53.
p Judg. 6. 32,
Jerubbaal.

¹⁸ Then Joab sent and told David all the things concerning the war; ¹⁹ And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, ²⁰ And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? ²¹ Who smote ^o Abimelech the son of ^p Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

† Heb. *be evil in*
thine eyes.
† Heb. *so and*
such.

²² So the messenger went, and came and shewed David all that Joab had sent him for. ²³ And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. ²⁴ And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. ²⁵ Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing † displease thee, for the sword devoureth † one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

q ch. 12. 9.

† Heb. *was evil in*
the eyes of.
a Ps. 51, title.

²⁶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. ²⁷ And when the mourning was past, David sent and fetched her to his house, and she ^a became his wife, and bare him a son. But the thing that David had done † displeased the LORD.

b See ch. 14. 5,
&c.
† Kings 20. 35—
41.
Isa. 5. 3.

XII. ¹ And the LORD sent Nathan unto David. And ^a he came unto him, and ^b said unto him, There were two men in one city; the one rich, and the other poor. ² The rich *man* had exceeding many flocks and herds: ³ But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. ⁴ And there came a traveller unto the rich man,

† Heb. *morset*.

^{14. sent it by the hand of Uriah}] A proof that David well knew how loyal and trusty a servant Uriah was to himself, and yet this knowledge did not prevent him from basely and cruelly trying to destroy him. David was now blinded and led captive by Satan.

^{16. Joab—assigned Uriah unto a place}] Joab, a lover of power, an ambitious and aspiring man, and not scrupulous about bloodshed, as David knew from Joab's conduct to Abner (iii. 23—30), was tempted to do this by a persuasion that by indulging David in this secret sin he would acquire a complete ascendancy over him, as he did.

^{21. Who smote Abimelech?}] See Judg. ix. 53. It seems probable that the Book of Judges was commonly known at this time. Joab quoted God's Word, but was not careful to keep it.

— *Jerubbesheth*] or *Jerubbaal*: see Judg. vi. 32; and above, ii. 8; v. 4.

^{27. displeased the LORD}] Literally, *was evil in the eyes of the Lord*: and how much more evil are such sins now in the case of Christians, than they were in that of David! For the All-Holy One, the Ever-Blessed Son of God, has now taken our nature, and has joined us in Himself to God, and has sanc-

tified Marriage, and has given to us the Comforter, and has made our bodies to be temples of the Holy Ghost: see *Irenaeus* iv. 45, who, quoting the words of a still earlier author, says, "We ought not, therefore, to be high-minded, and to censure the ancient patriarchs, but to fear for ourselves, lest we, who have received the clear knowledge of Christ, should do what is evil in the eyes of God, and should be excluded from His kingdom."

CH. XII. 1. *the LORD sent Nathan unto David*] Having waited nine months for some movement towards repentance on David's part (v. 14); but he was blinded and hardened by Satan, and might have continued in this state, if God had not mercifully intervened to arouse him from his deadly slumber, by the ministry of His holy Word.

— *and said*] This parable, and others in the Old Testament (Judg. ix. 8. 2 Kings xiv. 9), prepared the way for the Divine teaching of Christ Himself, revealing the mysteries of the Gospel and impressing Divine truths on the hearts of men, by means of parables (Matt. xiii. 3. Mark iv. 11).

^{4. a traveller—the wayfaring man}] David's roving lust

and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. ⁵ And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing || shall surely die: ⁶ And he shall restore the lamb ^c fourfold, because he did this thing, and because he had no pity.

⁷ And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I ^d anointed thee king over Israel, and I delivered thee out of the hand of Saul; ⁸ And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. ⁹ Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? ^e thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. ¹⁰ Now therefore ^h the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. ¹¹ Thus saith the LORD, Behold, I will raise up evil against thee

¹ Or, is worthy to die, or, is a son death, 1 Sam. 26. 16. c Ex. 22. 1. Luke 19. 8. d 1 Sam. 16. 13.

e See 1 Sam. 15. 19. f Num. 15. 31. g ch. 11. 15, 16, 17, 27.

h Amos 7. 9.

(Theodoret); "immoderata libidinis non permanio fuit, sed transitus; propterea vocatus est hospes" (S. Augustine de Doct. Chr. iii. 22, Sermon 58 de Tempore).

⁵ David's anger was greatly kindled] David had not recognized his own likeness, drawn by Nathan in the parable, and held up to his own eyes; he did not see Uriah in the poor man, nor himself in the rich man, nor his own lust in the traveller, nor Bathsheba in the ewe lamb, and he pronounced sentence of death in the Name of "the LORD" on the rich man for his sin.

Our Conscience therefore is no safe rule of life unless it be regulated by the Divine Word. The conscience even of a David may be seared, as with a hot iron, by sin (1 Tim. iv. 2), it may become callous and insensible. The sinner may continue, month after month, in a treacherous and fatal sleep, hugging his darling sin, sleeping soundly on his pillow with his beloved Bathsheba in his bosom, unless he takes heed to examine his own life and conversation by the rule of God's commandments, and to ascertain from that rule what his spiritual condition is in the sight of God.

Here then is a warning against the prevalent notion, that reliance may be placed on our own *personal assurance*, as to our own spiritual state, and as to our own acceptance with God. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12; xvi. 25). Cp. below, Acts xxiii. 1. 6. 14. Rom. xiii. 5; xiv. 5. 14. 1 John iii. 20. Our conscience is indeed to be heard, but it is first to be informed. Its dial is to be illumined by the solar beams of Divine light. If David had thus dealt with his conscience, if he had tried his own actions by the test of God's law, if he had remembered that it was written by the Divine hand in the Divine code, "Thou shalt not commit adultery," and "Thou shalt not kill," he would have become a Nathan to himself; his Conscience would have become a prophet, and have said to him in God's Name, Thou art the man. Here also is a lesson to hearers and readers of Scripture and of sermons. David listened to a sermon from Nathan, which exactly suited his own case, and yet he did not *apply it to himself*. He turned the edge of it from himself to another. The benefit of sermons depends more on the hearer than on the preacher. The best sermon is that which is *best applied* by those to whom it is preached.

⁶ fourfold] David remembers and quotes God's law (Exod. xxiii. 1) as against others, but not against himself.

Nathan manifested David's sin by the indignation which David himself expressed at a less sin in another: "Out of thine own mouth will I judge thee."

⁷ Nathan said to David, Thou art the man] Such was the courage of the prophets of old. God sent them and spoke by them; being strong in the consciousness of their Divine mission, they rebuked kings for their sins. Samuel rebuked Saul; Nathan rebuked David; the man of God from Judah rebuked Jeroboam, standing at his own altar; Elijah rebuked Ahab; Elisha rebuked Jehoram; Isaiah rebuked Ahaz; John the Baptist rebuked Herod; S. Ambrose rebuked Theodosius. When will this prophetic spirit of courage return to the Church of God?

⁸ thy master's wives] No wife of a king of the Hebrew nation could ever be married to any one but his successor: cp. below, 1 Kings ii. 22.

⁹ thou hast killed] Thou, king David, hast slain thine own brave and faithful soldier, while fighting thine own battles. Thou hast slain him by the sword of the Ammonites, the enemies of God! Thou hast robbed him first of his wife, and next of his life. Thou art the man; I show thee thyself, I reveal to thee thy most secret acts.

If the prophet was enabled thus to expose secret sins, how much more will this be done by the God of all the prophets! Compare below, the act and words of Elisha to Gehazi, "Went not mine heart with thee?" (2 Kings v. 26). "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3); and "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 13). "He will bring to light the hidden things of darkness, and make manifest the counsels of the hearts" at the Great Day (1 Cor. iv. 5).

Thou hast slain—it was not Joab, nor the Ammonite in the battle-field, but *thou* at Jerusalem, in thy palace, writing that letter privately, and sending it by the hand of Uriah—thou hast slain Uriah the Hittite. Thou art the murderer, and must pay the penalty for thy sin.

Sins committed by the intermediate agency of others will be brought home, at the Day of Judgment, to those who have employed that agency: and however far removed in time and place the effect of the sin may be from the prime author of it, the complicated maze of all its intricate windings will be unravelled by God's Omniscience; and He will lay the sin at the door of him who was the prime mover of it, and will say, "Thou art the man."

¹⁰ the sword shall never depart from thine house] Henceforward, for about twenty years, David had no respite from domestic affliction.

If we turn to the next chapter, we find his son Amnon guilty of incest; and if we proceed further, we find another son, his beloved son Absalom, guilty of murder, and of rebellion against his own father, and of adultery in David's own house, and destroyed by Joab, who had been employed by David in the murder of Uriah; and a third son, Adonijah, rising in insurrection against him when he was lying on his deathbed. "What a world of mischief and misery did he create unto himself by that one presumptuous act in the matter of Uriah (1 Kings xv. 5), almost all the days of his life after!" See Bp. Sanderson, i. 99, Sermon on Ps. xix. 18.

Let those who are tempted by David's sin be deterred from sin by David's punishment. If he, who was in other respects the "man after God's own heart," was thus chastised for his sin, even till the end of his life, what may not others expect, if with greater means of grace, and with David's history as their warning, they abuse it into an occasion for sin?

i Deut. 28. 30.
ch. 16. 22.

k ch. 16. 22.

l See 1 Sam. 15.
24.
m ch. 24. 10.
Job 7. 20.
Ps. 32. 5.
& 51. 4.
Prov. 28. 13.
n ch. 24. 10.
Job 7. 21.
Ps. 32. 1.
Mic. 7. 18.
Zech. 3. 4.
o Isa. 52. 5.
Ezek. 36. 20, 23.
Rom. 2. 24.
† Heb. *fasted a fast*.
p ch. 13. 31.

† Heb. *do hurt*.

q Ruth 3. 3.

r Job 1. 20.

out of thine own house, and I will ¹take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. ¹² For thou didst it secretly: ^a but I will do this thing before all Israel, and before the sun. ¹³ ¹ And David said unto Nathan, "I have sinned against the LORD. And Nathan said unto David, The LORD also hath ^a put away thy sin; thou shalt not die. ¹⁴ Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD ^o to blaspheme, the child also *that* is born unto thee shall surely die.

¹⁵ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. ¹⁶ David therefore besought God for the child; and David [†]fasted, and went in, and ^play all night upon the earth. ¹⁷ And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. ¹⁸ And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then [†]vex himself, if we tell him that the child is dead? ¹⁹ But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. ²⁰ Then David arose from the earth, and washed, and ^aanointed himself, and changed his apparel, and came into the house of the LORD, and ^rworshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. ²¹ Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it was alive*; but when the child was dead,

11. *he shall lie with thy wives*] See 2 Sam. xvi. 22.

The sin of Absalom, committed in the same place where David's sin was conceived (see above, on xi. 2), was used by God as a punishment for the sin of David. God did not approve Absalom's sin. Heaven forbid! No, He forbade and punished the sin (2 Sam. xviii. 32); but yet He made it to be an instrument of His own justice. Satan himself will be God's executioner on the wicked, when Satan has been condemned for his own sin, and consigned to the lake of fire.

This doctrine must be maintained against the dangerous error of some (as Calvin, Inst. i. 18. 2), who have not hesitated to call the sin of Absalom the work of God. But, as Augustine well says, "Deus non est auctor, quorum est ultor." Cp. Pfeiffer, Dubia, p. 209; Gerhard de Prov. § 122; Walther, Harm. Bibl. p. 391: and note above, on 1 Sam. xxvi. 19; and below, on xvi. 10, 11, and xxiv. 1.

13. *against the LORD*] David's sorrow was a God-ward sorrow: though he had sinned against man, yet he looked upward, and rightly considered his sin in its relation to God, so that he said, "Against Thee only have I sinned." See Ps. li. 4; and below, on 2 Cor. vii. 9, 10. The moral and spiritual character of true repentance, as distinguished from that penance which relies on outward ceremonies, without inward affections, is clearly brought out by David's example and words. With all his zeal for the honour of the Levitical dispensation and the sacrifices of the Tabernacle, he says (see Ps. li. 16, 17), "Thou desirest no sacrifice, else would I give it Thee, but Thou delightest not in burnt-offerings. The sacrifices of God are a troubled spirit; a broken and contrite heart, O God, Thou wilt not despise."

— *The LORD also hath put away thy sin*] Did not Saul also say, "I have sinned" (1 Sam. xv. 24. 30; xxvi. 21)? but he received no such gracious answer in return. Why was this? The words were the same in sound in both cases; but, as may be concluded from the effect of those words, as heard by the ear of God, who searcheth the hearts, they were not uttered with the same inward feelings of faith and repentance, and therefore they received a different treatment from God (Augustine).

The insincerity of Saul's profession appeared from his subsequent acts; the reality of David's sorrow was shown in its fruits; especially in his penitential Psalms (Ps. vi., xxxii., xxxviii., li., cii., cxxx., cxliii.).

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— *thou shalt not die*] Nathan does not mean, as some have supposed, that David should not suffer the infliction of temporal death, the penalty affixed to the sin of adultery by the Levitical law (xx. 10). The notion that the king of the Hebrew people, the representative of Jehovah, was subject to the operation of the code, of which the sovereign himself was the minister, is altogether foreign to the primary principles of Hebrew jurisprudence. God reserved their punishment in His own hands. S. Ambrose says truly (Apol. David, 10), "Rex utique erat, nullis ipse legibus tenebatur, neque enim reges ad penam vocantur legibus; Homini ergo non peccavit; sed Deo erat subditus, et legi ejus se subiectum esse cognoscens peccatum negare non poterat; Tibi soli peccavi."

Nathan means to say, "Thou shalt not die *that death* which is the wages of sin, that is, death eternal." Nathan's declaration concerned the future life. It assured the penitent king, that although in this present short life the sword should "never depart from his house," yet at the Great Day of reckoning his sin should not be remembered against him. And full of faith in this gracious announcement, David uttered those joyous words, "Blessed is he whose unrighteousness is forgiven, and whose sin is covered" (Ps. xxxii. 1). "I said, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sin" (Ps. xxxii. 5).

Here there is a clear proof of David's faith in the Resurrection, Judgment, and Eternity. As far as *this world* was concerned, David henceforth was "most miserable." But he looked beyond the grave, and derived joy, comfort, and thankfulness from the prospect; and the sorrows of this life had the chastening effect of increasing his faith, repentance, and hope, and of making him yearn with more intense desire for the bliss of the heavenly Jerusalem.

14. *the child—shall surely die*] But even here there was mercy: if the child had lived, it would have been a record of David's sin (*Theodore*), and an occasion to evil men for reproach and blasphemy, and have been exposed to insult from many in the earthly Jerusalem. But in the life to come, and in the heavenly Jerusalem, where all will be love and peace, and where no sin will be remembered against the saints, that child will be an everlasting monument of God's grace.

14—25.] For some remarks on the spiritual significance of the

thou didst rise and eat bread. ²² And he said, While the child was yet alive, I fasted and wept : ' for I said, Who can tell *whether* God will be gracious to me, that the child may live ? ²³ But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but ' he shall not return to me.

²⁴ And David comforted Bath-sheba his wife, and went in unto her, and lay with her : and ' she bare a son, and ' he called his name Solomon : and the LORD loved him. ²⁵ And he sent by the hand of Nathan the prophet ; and he called his name || Jedidiah, because of the LORD.

²⁶ And ' Joab fought against ' Rabbah of the children of Ammon, and took the royal city. ²⁷ And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. ²⁸ Now therefore gather the rest of the people together, and encamp against the city, and take it : lest I take the city, and † it be called after my name. ²⁹ And David gathered all the people together, and went to Rabbah, and fought against it, and took it. ³⁰ ' And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones : and it was set on David's head. And he brought forth the spoil of the city † in great abundance. ³¹ And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln : and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

XIII. ¹ And it came to pass after this, ' that Absalom the son of David had

incidents recorded in these verses, see the concluding paragraphs of the *Preliminary Note* to chap. xi.

²³ *I shall go to him*] An evidence of David's belief in the personal identity of risen saints, and in everlasting recognition in a future state.

See below, the notes on Matt. xvii. 3 ; cp. Col. i. 22. 28 ; 1 Thess. ii. 19.

²⁴ *Solomon*] Heb., *Shelomo* ; in the *Sept.*, *Salomon* ; in the New Test. and in *Josephus* the second syllable is short, *Solomon*. The name signifies *peaceable* (*Gesen.* 831), as compared with his father, who was a man of war (see 1 Chron. xxii. 9).

Let it be remembered, that in the genealogy of Christ, the Holy Spirit says, "David the king begat Solomon of her that had been the wife of Urias ;" and thus gives sinners the hope of peace in Christ (see on Matt. i. 6).

Solomon, in his name, was a record of the peace which God had restored to David's conscience ; and a figure of Christ, the "Prince of Peace."

²⁵ *he sent by the hand of Nathan*] God, who "loved Solomon," sent by the ministry of Nathan, and gave him an additional name expressive of that love, "Jedidiah" (*beloved of the Lord*), and thus made him to be in another respect a type of the Beloved Son in whom the Father is well pleased (Matt. iii. 17 ; xii. 18 ; xvii. 5).

The name *David* signifies *beloved*, and after his repentance, and when he had been pardoned by God, David revived, as it were, after his fall, and rose up again in his son *Jedidiah*, the beloved of JEHOVAH.

Solomon prefigured Christ, as Prince of Peace ; and as the Well-beloved of God ; and as the Builder of the Temple ; and as excelling in Wisdom and knowledge. (Cp. *Eucherius*, in lib. iii. Regum in Bibl. Patr. Max. iv. 965.)

²⁷ *the city of waters*] of the river *Moiet*, or upper Jabbok (*Keil*).

²⁹ *David—went to Rabbah*] David comes with his people at the close of the conflict, and gains the victory, and receives the crown, and executes judgment : so will Christ.

³⁰ *the weight whereof*] Rather, *the value*, according to some Jewish interpreters in *Kimchi* ; and so *Bochart*, *Patrick*, *Keil* : cp. *Kitto*, 394.

— *with the precious stones*] That is, as is expressed in 1 Chron. xx. 2, he took the crown, which was valued at a talent, and there were precious stones in it.

Some suppose that the crown of the king of Ammon was melted down, purified, and refined, and made anew for David, and adorned with its jewels, and then set upon David's head (*Angelom., Wouwers*).

— *it was set on David's head*] A type of the victories gained over the heathen world by Him of Whom it is said, "Thou hast set a crown of pure gold on His head" (Ps. xxi. 3).

³¹ *saws—brick-kiln*] This seems to be the right interpretation, though controverted by some : cp. *Keil*, p. 286, and *Kitto*, pp. 395—398. It does not appear, that this severe punishment was inflicted upon any of the Ammonites who had not resisted the arms of David ; and it must be remembered, that the Ammonites were guilty of savage cruelties toward Israel (cp. 1 Sam. xi. 2), of which the prophet speaks,—"The children of Ammon ripped up the women with child of Gilead, that they might enlarge their border" (Amos i. 13. Cp. Ezek. xxv. 2) ; and that they had treated the ambassadors of David with wanton insult ; and that they had lapsed from the worship of God into the foulest and most unnatural idolatry.

Besides, the acts of David, executing vengeance on the enemies of Israel and of God, are doubtless recorded in Scripture as a prophetic warning to all, that they may not incur the terrible doom, which will be pronounced by the Divine Son of David on His enemies, who will be cast by Him at the last day into outer darkness, where will be weeping, and wailing, and gnashing of teeth.

PRELIMINARY NOTE TO CHAPTER XIII.

RETRIBUTION FOR DAVID'S SIN, WHICH WAS PARDONED.

Henceforward, for about twenty years, to the end of his reign and life, David, though penitent and pardoned by God, is afflicted by sufferings produced by sins in his own household.

If we were to consider David's life as ending in himself in this world, he would appear to be an object of commiseration, and to be forsaken of God.

But this would be an erroneous view of his history.

(1) We must extend our view to another world, and see the blessed fruits of his godly sorrow, ripened into an eternity of bliss by the gracious dew and sunshine of God's grace and mercy to the penitent.

(2) Yet further. David, as guilty of sin, and as punished for sin, and yet pardoned and beloved of God, is a signal type of Him Who, in His own Person, knew no sin, but who bare our sins and their punishment (see above, *Prelim. Note* to chap. xi.) ;

- b 1 Chron. 3. 9. a fair sister, whose name was ^bTamar; and Amnon the son of David loved her. ² And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and † Amnon thought it hard for him to do any thing to her. ³ But Amnon had a friend, whose name was Jonadab, ^cthe son of Shimeah David's brother: and Jonadab was a very subtil man. ⁴ And he said unto him, Why art thou, *being* the king's son, † lean † from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. ⁵ And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand. ⁶ So Amnon lay down; and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and ^dmake me a couple of cakes in my sight, that I may eat at her hand.
- ⁷ Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. ⁸ So Tamar went to her brother Amnon's house; and he was laid down. And she took || flour, and kneaded it, and made cakes in his sight, and did bake the cakes. ⁹ And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, ^eHave out all men from me. And they went out every man from him. ¹⁰ And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother. ¹¹ And when she had brought *them* unto him to eat, he ^ftook hold of her, and said unto her, Come lie with me, my sister. ¹² And she answered him, Nay, my brother, do not † force me; for ^g† no such thing ought to be done in Israel: do not thou this ^hfolly. ¹³ And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; ⁱfor he will not withhold me from thee. ¹⁴ Howbeit he would not hearken unto her voice: but, being stronger than she, ^kforced her, and lay with her.
- † Heb. *it was marvellous, or, hidden in the eyes of Amnon.*
c See 1 Sam. 16. 9.
† Heb. *this.*
† Heb. *morning by morning.*
d Gen. 18. 6.
|| Or, *paste.*
e Gen. 45. 1.
f Gen. 39. 12.
† Heb. *humbleness.*
Gen. 34. 2.
g Lev. 18. 9, 11. & 20. 17.
† Heb. *it ought not so to be done.*
h Gen. 34. 7.
Judg. 19. 23. & 20. 6.
i See Lev. 18. 9, 11.
k Deut. 22. 25. See ch. 12. 11.

and Who in this respect was "a Man of Sorrows, and acquainted with grief," "for He was wounded for our transgressions, and bruised for our iniquities; and the chastisement of our peace was upon Him; and the Lord laid on Him the iniquity of us all" (Isa. liii. 3—6). Thus He was a David in sorrow and suffering; yet He was the well-beloved Son. He was the true Solomon, the Prince of Peace, the Divine JEDIDIAH, the "Beloved of the Lord:" and therefore the Prophet, having described His sufferings, proceeds to say that; though "it pleased the Lord to bruise Him, yet when His soul had been made an offering for sin, He would see His Seed, and prolong His days, and the pleasure of the Lord would prosper in His hand" (Isa. liii. 10).

Here is the true key to the history of David's life. We must not limit our view to David as a sinner, and as punished for his sin during the rest of his life; but we must see him as pardoned and justified in Christ: we must contemplate his repentance as a "repentance unto salvation," and as "yielding the peaceable fruits of righteousness" in those inward spiritual comforts which he received from God in the salutary discipline of sorrow, and which are abundantly manifested in the *Psalms* which he composed at this time: see Ps. iii., xli., xlii., xliii., lv., lxi., lxii., lxiii., cxlii., which ought to be read together with the history of this period.

We must not confine our view to David's personal life and reign. After that we have seen him fallen and suffering for sin, we must see him rising again, reviving in a more glorious reign in Solomon his son, who began to reign while David his father was still alive, in order that the continuity might be more clearly marked. And above all, we must contemplate him as culminating upward, and attaining the climax of his glory, which God had revealed to him, and for which he yearned with devout aspiration, in CHRIST, the Divine David, and the Son of

David, the Solomon, the Jedidiah, the builder of the Temple of the Church visible on earth, and glorified in heaven.

Different phases of Christ's Person and Office were foreshadowed in David and Solomon his son; as different phases of Christ's Person and Office had been foreshadowed in the successive lives of the Patriarchs—Abraham, Isaac, Jacob, and Joseph. See above, on Gen. xxiv. 1.

1. *Absalom—had a fair sister*] The daughter of David by Maachah, the daughter of the king of Geshur (iii. 2, 3).

— *Tamar*] which signifies a *palm-tree*.

— *Amnon*] The firstborn son of David by Abinoam, after he had been made king of Judah, at Hebron: see iii. 2.

2. *for she was a virgin; and Amnon thought it hard*] These words are to be connected; she was a virgin, and therefore secluded from him in a separate house (v. 7) or part of the palace; and so he could not execute his wicked design against her.

3. *Shimeah*] or Shammah (1 Sam. xvi. 9).

4. *day to day*] Literally, morning to morning.

11. *he took hold of her*] David's sins are reproduced in his own house, by his own children: he had been guilty of adultery, dissimulation, and murder: his son Amnon is guilty of incest and deceit; and is murdered by his own brother Absalom (v. 28). "David is scourged by the sins of his sons, whom his act taught to offend" (*Bp. Hall*). David's sons imitated him in sin; but they did not imitate him in repentance: he was forgiven by God, but they came to a miserable end.

13. *my brother*] She reminds him of the near relationship by blood between them, to deter him from sin.

13. *speak unto the king; for he will not withhold me from thee*] Either she was so confused that she knew not what she said, for such a marriage was strictly forbidden by the Levitical law (Lev. xviii. 9; xx. 17), or perhaps David's example in

¹⁵ Then Amnon hated her † exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. ¹⁶ And she said unto him, *There is no cause: this evil in sending me away is greater than the other that thou didst unto me.* But he would not hearken unto her. ¹⁷ Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her. ¹⁸ And *she had* ¹ a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

† Heb. *with great hatred greatly.*

1 Gen. 37. 2.
Judg. 5. 30.
Ps. 45. 14.

¹⁹ And Tamar put ² ashes on her head, and rent her garment of divers colours that *was* on her, and ³ laid her hand on her head, and went on crying. ²⁰ And Absalom her brother said unto her, Hath † Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; † regard not this thing. So Tamar remained † desolate in her brother Absalom's house.

m Josh. 7. 6.
ch. 1. 2.
Job 2. 12.
n Jer. 2. 37.

† Heb. *Aminon.*

† Heb. *set not thine heart.*
† Heb. *and desolate.*

²¹ But when king David heard of all these things, he was very wroth.

²² And Absalom spake unto his brother Amnon ⁴ neither good nor bad: for Absalom ⁵ hated Amnon, because he had forced his sister Tamar. ²³ And it came to pass after two full years, that Absalom ⁶ had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

o Gen. 24. 50.
& 31. 24.
p Lev. 19. 17, 18.

q See Gen. 38.
12. 13.
1 Sam. 25. 4, 36.

²⁴ And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. ²⁵ And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. ²⁶ Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? ²⁷ But Absalom pressed him, that he let Amnon and all the king's sons go with him.

²⁸ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's ⁷ heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: || have not I commanded you? be courageous, and be † valiant. ²⁹ And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man † gat him up upon his mule, and fled.

r Judg. 19. 6, 9, 22.
Ruth 3. 7.
1 Sam. 25. 36.
Esth. 1. 10.
Ps. 104. 15.
1 Or, *will you not, since I have commanded you?*
Josh. 1. 9.
† Heb. *sons of valour.*
† Heb. *rode.*

³⁰ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. ³¹ Then the king arose, and ⁸ tare his garments, and ⁹ lay on the

s ch. 1. 11.
t ch. 12. 16.

multiplying wives to himself, contrary to the law, had introduced lax notions into his family that their father as king could dispense with the law. The history before us is one of the many proofs of the evils consequent on polygamy.

^{15. *hated her*}] Instead of hating his own sin. Thus he showed that the love he had professed to her was not love, but lust; that it was not of God, but of the Evil one.

^{16. *There is no cause:—unto me*}] There are no reasons (*Genes.* 18) for this evil, which is great even compared with the other wickedness which thou hast done to me—this evil of thus sending me away, and of ordering thy servants to bolt me out, which will expose me to the suspicion of being an immodest and guilty person, and of having tempted thee to sin, whereas thou hast been the only author of the sin, and hast put me to shame. Tamar was therefore obliged in self-defence to publish her own shame, and to declare the wrong that had been done to her.

^{18. *a garment of divers colours*}] Her long mantle, with fringes and sleeves: see on Gen. xxxiii. 3.

^{21. *David—was very wroth*}] David was wroth, but did not punish his son Amnon; being conscious of the sin which he himself had committed, and by which he had tempted his children to sin. And because the king did not execute justice, therefore Absalom, Tamar's brother, takes the law into his own hands, and murders his brother Amnon. Thus one sin leads to another by an almost endless chain of consequences.

^{23. *Baal-hazor*}] Perhaps *Tell-asur*, five miles north-east of Bethel (*Robinson*).

^{29. *the servants of Absalom did unto Amnon*}] Joab, David's servant, had been the instrument of Uriah's death: here again, David's sin is reproduced in his family; and he weeps over it, but does not punish it.

— *mule*] This is the first mention of a mule in Scripture. The meaning of Gen. xxxvi. 24 is questionable. Cp. below, xviii. 9; 1 Kings i. 33, where is mention of "the king's mule." The breeding of mules was forbidden to the Hebrews; but their use was regarded as lawful. The king, it seems, would not ride on a horse: cp. Deut. xvii. 16.

u ver. 3.

† Heb. mouth.
| Or, settled.
x ch. 19. 19.

y ver. 38.

† Heb. according
to the word of thy
servant.

† Heb. with a
great weeping
greatly.
z ch. 3. 3.
| Or, Ammihur.

a ch. 14. 23, 32.
& 15. 8.
| Or, was con-
sumed.
Ps. 84. 2.
b Gen. 38. 12.

a ch. 13. 39.
b 2 Chron. 11. 6.
c See Ruth 2. 3.

d ver. 19.
Ex. 4. 15.

e 1 Sam. 20. 41.
ch. 1. 2.
† Heb. Save.
f See 2 Kings 6.
26, 28.
g See ch. 12. 1.

† Heb. no
deliverer between
them.
h Num. 35. 19.
Deut. 19. 12.

† Heb. upon the
face of the earth.

i Gen. 27. 13.
j Sam. 25. 24.
Matt. 27. 25.
k ch. 3. 28, 29.
l Kings 2. 33.

earth; and all his servants stood by with their clothes rent. ³² And ^aJonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the † appointment of Absalom this hath been || determined from the day that he forced his sister Tamar. ³³ Now therefore ^alet not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. ³⁴ ^yBut Absalom fled.

And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. ³⁵ And Jonadab said unto the king, Behold, the king's sons come: † as thy servant said, so it is. ³⁶ And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept † very sore.

³⁷ But Absalom fled, and went to ^aTalmai, the son of || Ammihud, king of Geshur. And David mourned for his son every day. ³⁸ So Absalom fled, and went to ^aGeshur, and was there three years. ³⁹ And *the soul of king David* || longed to go forth unto Absalom: for he was ^bcomforted concerning Amnon, seeing he was dead.

XIV. ¹ Now Joab the son of Zeruiah perceived that the king's heart *was* ^atoward Absalom. ² And Joab sent to ^bTekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, ^cand put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: ³ And come to the king, and speak on this manner unto him. So Joab ^dput the words in her mouth.

⁴ And when the woman of Tekoah spake to the king, she ^efell on her face to the ground, and did obeisance, and said, † ^f'Help, O king. ⁵ And the king said unto her, What aileth thee? And she answered, ^g*I am* indeed a widow woman, and mine husband is dead. ⁶ And thy handmaid had two sons, and they two strove together in the field, and *there was* † none to part them, but the one smote the other, and slew him. ⁷ And, behold, ^hthe whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder † upon the earth. ⁸ And the king said unto the woman, Go to thine house, and I will give charge concerning thee. ⁹ And the woman of Tekoah said unto the king, My lord, O king, ⁱthe iniquity *be* on me, and on my father's house: ^kand the king and his throne *be* guiltless. ¹⁰ And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more. ¹¹ Then said she, I pray thee,

CH. XIV. 1. *Joab*] Who probably looked upon Absalom as the heir of the kingdom, now that Amnon his elder brother was dead. Joab procures Absalom's return to Jerusalem, perhaps wishing to win his favour; but Absalom prefers other friends, and rebels against David, and Joab slays him (xviii. 15).

— *toward Absalom*] This seems to be the correct rendering (*Gesen.*, p. 629); some translate it *against* Absalom, but this is not supported by ancient versions, nor *Josephus* (vii. 8. 4).

2. *Joab*] Who is the personification of worldly policy, and secular expediency, and temporal ambition eager for its own personal aggrandizement, and especially for the maintenance of its own political ascendancy, and practising on the weaknesses of princes for its own self-interests; but at last the victim of its own Machiavellian shrewdness.

— *Tekoah*] About two hours' south of Bethlehem (*Robinson*, ii. 182—184), the birth-place of the prophet Amos; an interesting description of it is given by *Haakett*, B. D. iii. 1447.

4. *And when the woman of Tekoah spake*] Rather (according to the reading of many MSS. in *De Rossi*), *and the woman came*; and this is confirmed by *Sept.*, *Vulg.*, *Syr.*, *Arabic*.

5. *What aileth thee?*] David's ear was open to widows' prayers: cp. Ps. lxxviii. 5.

7. *Deliver him*] To be put to death (Num. xxxv. 18).

— *my coal*] The live coal which is left; by which the fire, now almost extinct, is to be kindled and kept up.

10. *And the king said*] David pronounces judgment at once, as he had done when he heard Nathan's parable (xii. 5), which may have suggested this indirect method of working upon him.

let the king remember the LORD thy God, † that thou wouldest not suffer ¹ the revengers of blood to destroy any more, lest they destroy my son. And he said, "As the LORD liveth, there shall not one hair of thy son fall to the earth.

† Heb. *that the revenger of blood do not multiply to destroy.*
1 Num. 35. 19.
2 Sam. 14. 45.
Acts 27. 34.

¹² Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on. ¹³ And the woman said, Wherefore then hast thou thought such a thing against ^a the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again ^o his banished. ¹⁴ For we ^p must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; || neither doth God respect *any* person: yet doth he ^q devise means, that his banished be not expelled from him. ¹⁵ Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. ¹⁶ For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. ¹⁷ Then thine handmaid said, The word of my lord the king shall now be † comfortable: for ^r as an angel of God, so is my lord the king † to discern good and bad: therefore the LORD thy God will be with thee.

^a Judg. 20. 2.

^o ch. 13. 37, 38.
^p Job 34. 15.
^q Heb. 9. 27.
|| Or, because God hath not taken away his life, he hath also devised means, &c.
^r Num. 35. 15, 25, 28.

† Heb. *for rest.*
^r ver. 20.
ch. 19. 27.
† Heb. *to hear.*

¹⁸ Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. ¹⁹ And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and ^s he put all these words in the mouth of thine handmaid: ²⁰ To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, ^t according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

^s ver. 2.

^t ver. 17.
ch. 19. 27.

²¹ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. ²² And Joab fell to the ground on his face, and bowed himself, and † thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of || his servant. ²³ So Joab arose ^u and went to Geshur, and brought Absalom to Jerusalem. ²⁴ And the king said, Let him turn to his own house, and let him ^x not see my face. So Absalom returned to his own house, and saw not the king's face.

† Heb. *blessed.*

|| Or, *thy*
^u ch. 13. 37.

^x Gen. 43. 3.
ch. 3. 13.

11. *let the king remember the LORD*] She importunes him for the assurance of an oath.

— *that thou wouldest not suffer*] Rather, *that the avenger of blood may not prevail* (literally, be multiplied) *to destroy any more.*

13. *for the king doth speak*] or, by speaking this word (that is, in making this promise or oath to me), *the king is as one who is in fault*, and he convicts himself of unkindness to his own son.

14. *neither doth God respect any person*] Rather, *God doth not cast away any soul*; or, as the *Vulg.* rightly expresses it, "Nec vult Deus perire animam;" so the *Syriac Version*. God had shown His long-suffering and loving-kindness in an especial manner in the case of David himself, and probably this "wise woman" designed to suggest this thought to David's mind, and to prevail on him to imitate, in regard to his outcast son Absalom, the tenderness which David's heavenly Father had shown to himself when estranged by sin from God.

— *yet doth he devise means*] or rather, *and He devises*

means. God not only does not wish the sinner to perish, but He devises means for the sinner's return. God had done this to David; ought not David to do the same to Absalom?

15. *the people have made me afraid*] In demanding that my son should be delivered up to the avenger of blood.

17. *as an angel of God*] The "wise woman" prevails over David by praising his wisdom. Cp. v. 19.

24. *let him not see my face*] Absalom had dwelt in exile three years in Geshur (xiii. 38), and was now two years in Jerusalem without seeing his father's face (v. 28). David was very tender-hearted to him, but how much more tender-hearted had God been to David himself! Two mediators did not prevail (Joab, and the wise woman of Tekoah) to reconcile David to Absalom: but God sent a message of mercy to David, and gave him an assurance of pardon, on his first sign of repentance (xii. 18). How much more compassionate is our heavenly Father than the most tender-hearted of earthly parents; and how much the loving-kindness of God is magnified and manifested in this history! (*S. Ambrose.*)

† Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*
y Isa. 1. 6.

z See ch. 18. 18.

a ver. 24.

† Heb. *near my place.*

b Gen. 33. 4.
& 45. 15.
Luke 15. 20.
a ch. 12. 11.
b 1 Kings 1. 5.

25 † But in all Israel there was none to be so much praised as Absalom for his beauty: [†]from the sole of his foot even to the crown of his head there was no blemish in him. 26 And when he polled his head, (for it was at every year's end that he polled it: because *the hair* was heavy on him, therefore he polled it :) he weighed the hair of his head at two hundred shekels after the king's weight. 27 And ^zunto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 So Absalom dwelt two full years in Jerusalem, ^aand saw not the king's face. 29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. 30 Therefore he said unto his servants, See, Joab's field is [†]near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. 31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? 32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still*: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me. 33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king ^bkissed Absalom.

XV. 1 And ^ait came to pass after this, that Absalom ^bprepared him chariots and horses, and fifty men to run before him. 2 And Absalom rose up early,

25. *Absalom for his beauty*] Joab and Absalom, each of whom rebelled against David to gratify their own passions, are representatives of two forms of worldliness which rebel against Christ; Joab is the representative of worldly ambition; Absalom of worldly vain-glory and self-conceit; and both fell a prey to their own designs. Such will be the end of all conspiracies against Christ.

26. *polled his head*] Once a year—not more. The Talmudists say that he was a Nazarite, and as such, he let his hair grow long, and, it would seem also, under the pretence of religion, in a vain-glorious ostentation of personal beauty: see *Dr. Lightfoot's Works*, i. 1092; ii. 774. On the polling of the hair by Nazarites, see below, note on Acts xviii. 18.

— *two hundred shekels after the king's weight*] About three pounds (*Bochart*). If they were shekels of the *Sanctuary*, they would amount to nearly six pounds (*Keil*). Cp. *Pool's*, B. D. iii. 1374. *Winer*, R. W. B. ii. 445.

"This hair was his halter:" see xviii. 9.

27. *unto Absalom there were born three sons, and one daughter*] Absalom was the third son born to David after he became king at Hebron (iii. 3). David was thirty years of age when he began his reign (v. 4), and therefore this notice relates to events which took place when David was probably between fifty and sixty years old. Cp. xviii. 18, whence it may be inferred that Absalom had been married some time before he had any son. From the statement in xviii. 18 it has been inferred that his three sons died before their father.

32. *let me see the king's face*] Being sure that if he could once do that, all would be gained; such was his confidence in the tender-heartedness of David. But all this, it seems, was designed by Absalom in order that he might steal the hearts of the people from the king his father (see xv. 1. 6), which he could not do, as long as they knew that his father was estranged from him.

PRELIMINARY NOTE TO CHAPTERS XV., XVI., XVII., XVIII., XIX. REBELLION OF ABSALOM.

It is scarcely necessary to remind the Christian reader, that in the history of the insurrection of Absalom against his father king David there are many points of resemblance to the rebellion of the people of God—Israel, "His firstborn"—against the Divine David, the King of the Jews, JESUS CHRIST.

David's departure from Jerusalem, his passage over the 104

brook Kidron, his ascent of the Mount of Olives, his tears on that Mountain, the meekness of his deportment there; his tenderness for Absalom, who rebelled against him; his forbearance toward Shimei, who cursed him; the treachery of Ahithophel, his familiar friend whom he trusted—the type of Judas the traitor, in his sin, and in his wretched end—these incidents bring before us some prophetic and figurative foreshadowings of the last days of our Lord's Ministry: His weeping over Jerusalem, when He was on the Mount of Olives; His Agony in the Garden; His betrayal, His rejection and Crucifixion by the people of His own city, Jerusalem, and His prayers for those who reviled and slew Him.

Nor is this all. The counsel of Ahithophel comes to nought; the rebellion of Absalom is quelled, he himself is slain; and Shimei, who cursed David, is humbled; David is brought back to Jerusalem in triumph, and is received by the people with joy. May we not see here a foreshadowing of Christ's Resurrection and Ascension, and of the discomfiture of His enemies, and of the final establishment of His Kingdom?

Of this we are assured by the Holy Spirit Himself in the New Testament, that David "knew that God would raise up CHRIST to sit on his throne," and that, "being a prophet, and seeing before, he spake of the Resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption" (Acts ii. 29—31). The interest and beauty of the history of David in this severe trial are enhanced by these considerations. May we not be permitted to suppose, that he was cheered and comforted by the sense that he himself was travelling on the same road of suffering in his way to glory, which would be traversed by Him, Who was to be raised from his seed and to sit for ever on his throne? and so the sorrows of Olivet may have even been brightened to David by visions of the Ascension to heaven from that Mountain of Tears: and in his return to Jerusalem he may have had a glorious revelation of what he himself describes, the triumphant entry of his own Son, the King of Glory, the Lord of Hosts, within the gates of the earthly Zion (*Ps.* cxviii. 18—26) and the heavenly Jerusalem (*Ps.* xxiv. 7. 9).

CH. XV. 1. *Absalom*] Whose name means *father of peace*; but he belied his name by his acts.

— *Horses*] A sign of pride and vain-glory: see above, xiii. 29, and *Deut.* xvii. 16. 20.

and stood beside the way of the gate: and it was so, that when any man that had a controversy † came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. ³ And Absalom said unto him, See, thy matters are good and right; but || there is no man deputed of the king to hear thee. ⁴ Absalom said moreover, ° Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! ⁵ And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. ⁶ And on this manner did Absalom to all Israel that came to the king for judgment: ⁴ so Absalom stole the hearts of the men of Israel. ⁷ And it came to pass ° after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. ⁸ For thy servant ° vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD. ⁹ And the king said unto him, Go in peace. So he arose, and went to Hebron.

¹⁰ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. ¹¹ And with Absalom went two hundred men out of Jerusalem, that were ¹ called; and they went ^k in their simplicity, and they knew not any thing. ¹² And Absalom sent for Ahithophel the Gilonite, ¹ David's counsellor, from his city, even from ^m Giloh, while he offered sacrifices. And the conspiracy was strong; for the people ⁿ increased continually with Absalom.

¹³ And there came a messenger to David, saying, ° The hearts of the men of Israel are after Absalom. ¹⁴ And David said unto all his servants that were with him at Jerusalem, Arise, and let us ^p flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and † bring evil upon us, and smite the city with the edge of the sword. ¹⁵ And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall † appoint.

¹⁶ And ^q the king went forth, and all his household † after him. And the

† Heb. to come.

|| Or, none will hear thee from the king downward. c Judg. 9. 29.

d Rom. 16. 18.

e 1 Sam. 16. 1.

f 1 Sam. 16. 2. g Gen. 28. 20, 21. h ch. 13. 38.

i 1 Sam. 9. 13. & 16. 3, 5. k Gen. 20. 5. l Ps. 41. 9. & 55. 12, 13, 14. m Josh. 15. 51. n Ps. 3. 1.

o ver. 6. Judg. 9. 3.

p ch. 19. 9. Ps. 3. title. † Heb. thrust.

† Heb. choose. q Ps. 3. title. † Heb. at his feet.

3. See, thy matters are good] Thus the grand rebel Absalom, by discrediting his father's government, pretending a great zeal for justice, and making shows and promises of great matters to be done by way of reformation, if the supreme power were settled upon him, did by little and little ingratiate himself with the people, and loosen them from the conscience of their bounden allegiance, and engage them in an unnatural war against his own father, and their undoubted sovereign. *Bp. Sanderson*, i. 388; ii. 199.

7. after forty years] This is the reading of almost all our hitherto collated Hebrew manuscripts. Two in *Kennicott* have *forty days*. It has been supposed that they ought to be corrected from some ancient Versions, *Syriac*, *Arabic*, Sixtine edition of the *Vulgate*, and that the true reading is *four years*; and so *Josephus*, *Theodoret*, *Keil*, and *Bp. Cotton*, B. D. i. 14. Absalom had dwelt two years at Jerusalem without seeing the king's face (xiv. 28), and after four years, probably since his return to Jerusalem, he rebelled against him.

They who maintain the genuineness of the reading in the Hebrew MSS. hitherto collated (forty years), date those years from the unction of David by Samuel (1 Sam. xvi. 13): see *Calovius*, p. 773, and *Wouters*, p. 878, who says that the first unction of David was an era in Hebrew history, like that of the Birth of Isaac in the history of Abraham.

— in Hebron] Where he was born (iii. 8), and where probably he had many friends, and would find many persons who were disaffected and discontented on account of the transfer of the capital of the kingdom from Hebron—the old patriarchal

city, associated with the memory of Abraham, Isaac, and Jacob —to Jerusalem its rival.

Thus Absalom, the son of David, on religious pretences, endeavoured to make Hebron itself to be a seat of schism and rebellion against David, and against Jerusalem, the city of God. This is imitated by those, who, on the plea of religion, rise up in separation and opposition to Christ and His Church.

10. spies] Intelligencers, couriers; literally, runners on foot.

11. called] Invited by him to his sacrificial feast at Hebron; and drawn away in their simplicity, under pretence of religion, to rebel against David.

12. Ahithophel—David's counsellor, from his city—from Giloh] s.w. of Hebron. Cp. Josh. xv. 51.

Ahithophel, David's "familiar friend, in whom he trusted" (Ps. lv. 13), "who did eat of his bread" (Ps. xli. 9), seems to have been already in the plot, and to have imitated Absalom, in masking his treachery by a plea of religion, for he was offering sacrifices at the time. Such was also the pretext of the Chief Priests and Pharisees—perhaps even of Judas himself—when they conspired against Christ.

— the people increased continually with Absalom] "Lord, how are they increased that trouble me!" were the words of David in a Psalm which he then wrote (Ps. iii. 1).

14. and smite the city] David retired from Jerusalem, in order that he might not be the occasion of bloodshed there. He preferred the safety of the people to his own; and was thus also a figure of Him who said in the Garden of Gethsemane, "If ye seek Me, let these go their way" (John xviii. 8).

P

- king left ^{r ch. 16. 21, 22.} ten women, *which were* concubines, to keep the house. ^{s ch. 8. 18.} ^{t ch. 18. 2.} And the king went forth, and all the people after him, and tarried in a place that was far off. ^{† Heb. *make thee wander in going.*} ^{u 1 Sam. 23. 13.} And all his servants passed on beside him ; * and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. ^{x Ruth 1. 16, 17.} ^{Prov. 17. 17.} ^{& 18. 24.} Then said the king to ^{||} Ittai the Gittite, Wherefore goest thou also with us ? return to thy place, and abide with the king : for thou *art* a stranger, and also an exile. ^{||} Whereas thou camest *but* yesterday, should I this day [†] make thee go up and down with us ? seeing I go ^{||} whither I may, return thou, and take back thy brethren : mercy and truth *be* with thee. ^{||} And Ittai answered the king, and said, ^{||} As the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. ^{||} And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him. ^{||} And all the country wept with a loud voice, and all the people passed over : the king also himself passed over the brook ^{||} Kidron, and all the people passed over, toward the way of the ^{||} wilderness.
- ^{a Ps. 43. 3.} ^{||} And lo Zadok also, and all the Levites *were* with him, * bearing the ark of the covenant of God : and they set down the ark of God ; and Abiathar went up, until all the people had done passing out of the city. ^{||} And the king said unto Zadok, Carry back the ark of God into the city : if I shall find favour in the eyes of the LORD, he * will bring me again, and shew me *both* it, and his

16. *ten women—concubines*] It would seem, therefore, that his *wives* followed him.

17. *a place that was far off*] The house *outside* the city, and at some distance from it (*Gesen.* 509. 766). On the way toward Jericho there seems to have been a house that bore this name, as the *Sept.* has ἐν οἴκῳ τοῦ μακράν, "the far-house." The *Sept.* adds that it was near an olive-tree.

18. *all the Cherethites, and all the Pelethites, and all the Gittites*] Observe the repetition of the word *all*, marking their faithfulness to David in his affliction, when his son and many of his own subjects rebelled against him. These Cherethites, Pelethites, and Gittites, his body-guard, were probably strangers (cp. v. 19), and perhaps of Philistine origin : see on viii. 18.

Our Lord found more faith in a Roman centurion than in all Israel (Matt. viii. 10) ; and Greeks were desirous to see Him, when the Chief Priests were plotting against Him (John xii. 20) ; and the first and greatest harvest of the Gospel was of strangers who came from distant lands to Jerusalem (Acts ii. 5) ; the Gentiles were eager to receive the Gospel which was rejected by the Jews (Acts xviii. 6 ; xxii. 21 ; xxviii. 23. 1 Thess. ii. 16).

19. *Ittai the Gittite*] A beautiful instance of loyal constancy and faithful devotion to David in a Philistine soldier at a time of apostasy and defection : see xviii. 2. His truth and fidelity are brought out in stronger and clearer light by the contrast with the treachery of Absalom, Ahithophel, and eventually of Joab and Abiathar (1 Kings i. 19. 25 ; ii. 26. 28) ; and by the permission given to him by David to retire from his service. Ittai's profession of fidelity to David has been compared with that of St. Peter to the Divine King of the Jews near the same place, Matt. xxvi. 35 (*Stanley*, p. 118).

— *abide with the king*] Whoever may be king, serve him : *thou art a stranger*, it is not for thee to concern thyself about our political conflicts, it is enough for thee to adhere to the ruling power, whatever it may be,—στέργε τὸν κρατοῦντα δέλ.

20. *I go whither I may*] Like the Son of Man, who had not where to lay His head (Matt. viii. 20).

21. *Ittai answered*] A noble answer of genuine loyalty. Compare the reply of the Moabitish stranger Ruth to her mother-in-law of Bethlehem (Ruth i. 16, 17) ; and of Simon Peter to Christ, "Lord, to whom shall we go ? Thou hast the words of eternal life" (John vi. 68).

22. *Go and pass over*] the brook Kidron (v. 23).

— *the little ones*] His family : see Exod. xii. 37. Such was his trust in David and in his fortunes.

23. *brook Kidron*] Kidron, *dark* ; probably so called from *kadar*, to be dark (*Gesen.* 724) ; perhaps from the colour of its water, or of its bed in the rocky gorge of the Valley of Jehoshaphat, between Jerusalem and the Mount of Olives, and having Gethsemane on its eastern bank (*Robinson*, i. 343. 402). The word has been grecized into *Kedron* by the *Sept.*, and in this form it appears in many MSS. of St. John xviii. 1 : see note there. To us the most interesting feature in its history is, that it was crossed by King David and his faithful followers in a time of deep distress, when he retired from Jerusalem, and that it was afterwards passed over by the Son of David, the King of Israel, on the night of His Agony, when He was rejected by Jerusalem, and was about to be crucified there.

24. *Zadok—and Abiathar*] Zadok is placed before Abiathar by the historian (cp. v. 29), although Abiathar was the High Priest ; either because Zadok, as the younger man, took the lead in bearing the Ark, or perhaps because Abiathar was already beginning to show some signs of lukewarmness and disaffection toward David and his cause. The writer composed the history at a time when it was a well-known fact that Abiathar was deposed by Solomon for disloyalty, and Zadok was placed in his room : see below, 1 Kings i. 7 ; ii. 35.

25. *Carry back the ark*] An instance of David's clear faith in the omnipresence of God, and of his spiritual elevation from the outward symbols of the Sanctuary, to the Divine Essence that was symbolized by them. Observe also here his disinterested self-sacrifice for the good of the people. He would not punish his subjects for his son's sins. If the Ark followed him from Jerusalem, his People would be deprived of the hallowing influences of its presence.

It must not however be imagined that David depreciated outward forms, because he beheld with the eye of faith the Divine Spirit which was enshrined in them. The Psalms, which he composed at this time, when he was separated from the services of the Sanctuary, and when the bitterest ingredient in his cup of sorrow was, that he was deprived of access to the Lord in the ministries of His Courts at Jerusalem, and when he expresses his intense longing to be restored to them ("My soul thirsteth for God : " see xlii. 2—4 ; xliii. 3), sufficiently prove, that he not only knew that "God is a Spirit, and is to be worshipped in spirit and in truth" (John iv. 24), but that he felt that the best helps to spiritual worship are to be found in those religious ordinances which God Himself has appointed for the maintenance of His own Worship.

habitation : ²⁶ But if he thus say, I have no ^b delight in thee ; behold, *here am I*,
^c let him do to me as seemeth good unto him. ²⁷ The king said also unto Zadok
the priest, *Art not thou a ^d seer ?* return into the city in peace, and ^e your two
sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. ²⁸ See,
^f I will tarry in the plain of the wilderness, until there come word from you to
certify me. ²⁹ Zadok therefore and Abiathar carried the ark of God again to
Jerusalem : and they tarried there.

³⁰ And David went up by the ascent of *mount Olivet*, [†] and wept as he went
up, and ^g had his head covered, and he went ^h barefoot : and all the people that
was with him ⁱ covered every man his head, and they went up, ^k weeping as
they went up. ³¹ And *one* told David, saying, *Abithophel is among the*
conspirators with Absalom. And David said, O LORD, I pray thee, ^m turn the
counsel of Abithophel into foolishness.

³² And it came to pass, that *when* David was come to the top of *the mount*,
where he worshipped God, behold, Hushai the ⁿ Archite came to meet him
^o with his coat rent, and earth upon his head : ³³ Unto whom David said, If
thou passest on with me, then thou shalt be ^p a burden unto me : ³⁴ But if thou
return to the city, and say unto Absalom, ^q I will be thy servant, O king ; as I
have been thy father's servant hitherto, so *will* I now also *be* thy servant : then
mayest thou for me defeat the counsel of Abithophel. ³⁵ And *hast thou* not
there with thee Zadok and Abiathar the priests ? therefore it shall be, *that*
what thing soever thou shalt hear out of the king's house, ^r thou shalt tell it
to Zadok and Abiathar the priests. ³⁶ Behold, *they have* there ^s with them their
two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son ; and by them ye
shall send unto me every thing that ye can hear. ³⁷ So Hushai ^t David's
friend came into the city, ^u and Absalom came into Jerusalem.

²⁷. Art not thou a seer? or, O thou seer. *Vulg., Jerome, Luther, Keil.* Since thou art a prophet, return to Jerusalem, which is the proper place for thee ; for the Ark will be there, and do thou give me counsel and information therefrom. Perhaps also there was something of remonstrance in this address ; *Thou, a seer !* Thou, as such, mightest know that I would not deprive God and His people of thy service, and of the Ark's presence at Jerusalem, for my own personal benefit.

²⁸. the plain] Rather, the passage leading to the ford, by which the Jordan might be passed over (Josh. ii. 7. Judg. iii. 28. Cp. xvii. 16).

²⁹. Zadok—and Abiathar] Here, and in v. 24, and v. 27, and v. 35, Zadok appears to occupy the principal place, although Abiathar was the High Priest (cp. on v. 24). Some circumstances unknown to us would doubtless explain this. Perhaps David had already some reason to place less trust in Abiathar, and this preference of Zadok may have been an occasion for Abiathar's subsequent defection.

³⁰. And David went up by the ascent of mount Olivet, and wept] In the habit of a mourner (Ezek. vi. 12. Jer. xiv. 8). David wept on Mount Olivet ; Christ wept on Mount Olivet (Luke xix. 41). Both wept for the ingratitude of those whom they loved, and who were their own subjects and children. Christ saw the future, and wept for it. Was David enabled to see beyond the present sorrow, and to behold, in the Spirit, Christ revealed to his eyes and weeping over the same city ?

³¹. And one told David] As to the construction, see *Gesen.* 530. Some of David's Psalms, especially Ps. lv., lxix., cix., seem to express his feelings at the tidings of the treachery of Abithophel.

— into foolishness] Did David allude to the meaning of the name *Abithophel* (brother of a fool) ? Cp. *Gesen.* 871.

³². when David was come to the top of the mount, where he worshipped God] The conjunction *when* is not in the original, and would be better omitted. The fact recorded is, that David came to the top, or head (Heb. *rosh*, which has been preserved in the *Sept.*) of Olivet, and there bowed down before God.

After that he has received the tidings of the treachery of Abithophel—the type of Judas—he mounts the hill, and there, on the top of Olivet, he falls down and worships God.

Surely it was not without a providential coincidence that he did this on the very spot where afterwards the Son of David, when He had been betrayed by Judas, and rejected by Jerusalem, went up on the clouds in the sight of His faithful disciples into heaven itself, and sat down on the right hand of God (see the note below, on Acts i. 10, On the place of the ASCENSION). David worshipped God there. Did God reveal to him there the glories which David himself had celebrated in the twenty-fourth Psalm ? “ Who shall ascend into the hill of the Lord ? Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of Glory shall come in ” (Ps. xxiv. 3. 7).

— Hushai] David's friend (v. 37), xvi. 16. 1 Chron. xxvii. 33.

— Archite] Perhaps of the family which had possessions on the southern boundary of Ephraim, between Bethel and Ataroth : cp. Josh. xvi. 2.

— coat] Tunic, or long inner garment, with sleeves ; Heb. *culōneth* : *Gesen.* 420.

³⁴. as I have been thy father's servant] The words *as* and *have been* are not in the original, and had better be omitted : *Thy father's servant hitherto, and now I am thy servant.* There is mental reserve here, but in a certain sense the words were true. Hushai would best serve Absalom by serving his father, by infatuating the counsel of his godless counsellor Abithophel.

David in his distress was driven to stratagems and artifices. In this respect we have a contrast with the Divine Antitype, the Son of David, who in all His sorrows and sufferings retained His holiness, purity, and truth, unsullied and undefiled.

David's feelings of sorrow at this time were expressed in his Psalms, especially such as Ps. iii. and cxliii.

³⁷. Hushai David's friend came into the city] David's faithful friend Hushai went back to Jerusalem, being sent thither by David from the top of the Mount of Olives. Hushai's counsel prevailed over that of Abithophel.

Our Lord's faithful Apostles went back from the same place to Jerusalem by His command, and tarried there till they were endued with Divine wisdom, by the gift of the Holy Ghost (Luke xxiv. 49. Acts i. 4. 12), and thus the counsel of those who had conspired against the Son of David was brought to nought, being confounded by their preaching.

a ch. 15. 30, 32.
b ch. 9. 2.

c ch. 15. 23.
d ch. 17. 29.
e ch. 19. 27.

f Prov. 18. 13.

† Heb. *I do
obedience.*

f ch. 19. 16.
g 1 Kings 2. 8, 44.
h Or, *he still comes
forth and cursed.*

† Heb. *man of
blood*
g Deut. 13. 13.
h Judg. 9. 24,
56, 57.
i 1 Kings 2. 31, 33.
j See ch. 1. 16.
k 3. 28, 29.
l 4. 11, 12.
† Heb. *behold
thee in thy evil.*
m 1 Sam. 24. 14.
n ch. 9. 8.
o Ex. 22. 28.

m ch. 19. 22.
n 1 Pet. 2. 23.
o See 2 Kings 18.
25.
p Lam. 3. 38.
q Rom. 9. 20.

p ch. 12. 11.
q Gen. 15. 4.

XVI. ¹ And ^a when David was a little past the top of the hill, behold, ^b Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. ² And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, ^c that such as be faint in the wilderness may drink. ³ And the king said, And where is thy master's son? ^d And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. ⁴ ^e Then said the king to Ziba, Behold, thine *are* all that pertained unto Mephibosheth. And Ziba said, ^f I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

⁵ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was ^g Shimei, the son of Gera: || he came forth, and cursed still as he came. ⁶ And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left. ⁷ And thus said Shimei when he cursed, Come out, come out, thou ^h bloody man, and thou ⁱ man of Belial: ⁸ The LORD hath ^j returned upon thee all ^k the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, ^l behold, thou *art* taken in thy mischief, because thou *art* a bloody man. ⁹ Then said Abishai the son of Zeruiah unto the king, Why should this ^m dead dog ⁿ curse my lord the king? let me go over, I pray thee, and take off his head. ¹⁰ And the king said, ^o What have I to do with you, ye sons of Zeruiah? so let him curse, because ^p the LORD hath said unto him, Curse David. ^q Who shall then say, Wherefore hast thou done so? ¹¹ And David said to Abishai, and to all his servants, Behold, ^r my son, which ^s came forth of my bowels, seeketh my life: how much more now *may this* Benjaminite *do it*? let him alone, and let him curse; for the LORD hath bidden him. ¹² It may be that the LORD will look on mine

CH. XVI. 1. *bunches of raisins*] Rather, masses of raisins pressed together like cheeses.

— *summer fruits*] Rather, perhaps, cakes made of dates pressed together: see *Sept.* These are still used as provisions for caravans (*Burckh. in Winer, R. W. B. i. 253*).

— *a bottle*] A large skin (*Josh. ix. 4. Matt. ix. 17*).

3. *he said, To day shall the house of Israel restore*] For a refutation of this calumny see xix. 27. Ziba is contrasted with Mephibosheth: Ziba loved David for the sake of the land, Mephibosheth loved David for David's own sake: see xix. 30. Here we may see a figure of the two kinds of love for Christ—the Divine David. The latter only is true love, the former is love of self.

4. *Then said the king to Ziba*] Here is another instance of the weakness into which David was betrayed in his distress. How natural was it, however, that when his own son Absalom was rebelling against him, David should suppose that he had no faithful friend left. Contrast with this human infirmity of David the thoughtfulness of Christ for others, in the garden, in the way to Calvary, and on the Cross (*John xviii. 8. Luke xxiii. 28. John xix. 27*).

5. *Bahurim*] In the tribe of Benjamin, on the eastern slope of the Mount of Olives (*iii. 16*), not far from the site of Bethany.

7. *Come out*] From the kingdom which thou hast usurped.

9. *Abishai*] Who had asked David's permission to slay Saul when in the trench at the hill of Hachilah (*1 Sam. xxvi. 8*), but had been restrained by David from doing so. That disinterested and compassionate act of David was a sufficient refutation of Shimei's slander against him; but David was silent, and restrained Abishai from revenge; thus David prefigured Christ, who said in the garden to Peter, "Put up thy sword into the

sheath: the cup which My Father hath given Me, shall I not drink it?" (*John xviii. 11*;) and who prayed for those who railed upon Him at Calvary (*Luke xxiii. 34*).

10, 11. *What have I to do with you, ye sons of Zeruiah?*] So our Lord seems, as it were, to say, "What have I to do with you, ye sons of Zebedee?" when they would have stimulated Him to destroy those who would not receive Him: see *Luke ix. 55*.

— *the LORD hath said unto him, Curse David—the LORD hath bidden him*] By allowing him to do so. Since nothing happens against, or without, the will of Him who is Omnipresent, Omniscient, and Omnipotent, all things, which God does not prevent, may be said, in a certain sense, to be done by Him (*S. Augustine de Libero Arbitrio*). God willed that David should be chastened for his sins, but He did not will the *evil means* by which the chastisement was inflicted. God willed the salvation of the world, but He did not will the wickedness of those who crucified Christ: see below, on *Acts ii. 23*, and *Pfeiffer, Dubia, p. 211*; and above, *xii. 11, 12*. "Non accusat David Dominum, quasi auctorem peccati; sed magis laudat, quod patitur nos minora perpeti, ut majorum veniam peccatorum adipiscamur" (*S. Ambrose, Apol. David, c. 6*). "Deus voluntatem Shimei, vitio suo malam, in hoc peccatum maledicendi Davidi inclinavit" (*S. Augustine de Gratia, c. 20*).

Compare the parallel cases in *1 Kings xxii. 22. 2 Kings ii. 7. Matt. viii. 32*. These cases are important, as shedding light on the question of Pharaoh's obduracy. As *Augustine* says (*ibid. c. 23*), God hardens those evil men whom He allows to be hardened; but, to speak strictly, their own free will hardens itself. "Deus obdurat, id est, obdurari permittit Pharaonem, similesque reprobos; sed propriè liberum eorum arbitrium seipsum obdurat:" cp. *A Lapide* here.

|| † affliction, and that the LORD will ' requite me good for his cursing this day.

¹³ And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and † cast dust. ¹⁴ And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

¹⁵ And * Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. ¹⁶ And it came to pass, when Hushai the Archite, ' David's friend, was come unto Absalom, that Hushai said unto Absalom,

† God save the king, God save the king. ¹⁷ And Absalom said to Hushai, *Is* this thy kindness to thy friend? "why wentest thou not with thy friend?"

¹⁸ And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. ¹⁹ And again, "whom should I serve? *should* I not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

²⁰ Then said Absalom to Ahithophel, Give counsel among you what we shall do. ²¹ And Ahithophel said unto Absalom, Go in unto thy father's ' concubines, which he hath left to keep the house; and all Israel shall hear that thou ' art abhorred of thy father: then shall * the hands of all that *are* with thee be strong. ²² So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines ^b in the sight of all Israel. ²³ And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the † oracle of God: so *was* all the counsel of Ahithophel ' both with David and with Absalom.

XVII. ¹ Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: ² And I will come upon him while he is * weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will ^b smite the king only: ³ And I will bring back all the people unto thee: the

|| Or, tears.
† Heb. eye.
Gen. 29. 32.
1 Sam. 1. 11.
Ps. 25. 18.
r Rom. 8. 28.
† Heb. dusted
him with dust.

s ch. 15. 37.

t ch. 15. 37.

† Heb. Let the
king live.
u ch. 19. 25.
Prov. 17. 17.

x ch. 15. 34.

y ch. 15. 16.
& 20. 3.
z Gen. 34. 30.
1 Sam. 13. 4.
a ch. 2. 7.
Zech. 8. 13.

b ch. 12. 11, 12.

† Heb. word.

c ch. 15. 12.

a See Deut. 25.
18.
ch. 16. 14.

b Zech. 13. 7.

12. the LORD will requite me good for his cursing] Let them curse, but bless Thou! (Ps. cix. 26—28.) *S. Augustine* says well (de Gratia, c. 20), "Deus utitur cordibus malorum ad laudem atque adjumentum bonorum. Sic usus est Judæ tradente Christum; sic usus est Judæis crucifigentibus Christum. Et quanta inde bona præstitit populis credituris! Quin et ipso Diabolo utitur pessimo, sed optimè, ad exercendam et probandam fidem et pietatem bonorum."

God willed David's chastisement, but hated Shimei's wickedness; whose lewd tongue, moved by God, moved lewdly from Satan (*Bp. Hall*).

For some excellent remarks derived from David's example here, on the benefits to be elicited from injuries, see *S. Ambrose* de Officiis, i. 6. *S. Chrysost.* in Ps. xxxviii., and *Theodoret* here. *S. Gregory*, Moral. xxxi. 17, who observes that David was thus brought to a deeper sense of his own sins, and was exercised in true repentance, and so found cause to be thankful for these indignities, which made him nearer and dearer to God, "Sicque fit, ut contumeliis gratia magis quam ira debeat." It was a wise saying of *S. Chrysostom*, that "no man is ever really hurt by any one but by himself." And on account of the benefits to be derived from injuries, and from not being overcome of evil, but from overcoming evil by good, even the heathen poet could bless heaven for injuries, and say,

"Miserrima est fortuna, quæ inimico caret."

14. refreshed themselves there] At Bahurim; so Jesus Christ, in His Passion Week, retired from Jerusalem, in the evenings, to the village of Bethany, on those eastern slopes of the Mount of Olives, and refreshed Himself there in the house of Martha, Mary, and Lazarus, whom He loved (Matt. xxi. 17. Mark xi. 1. 11. Luke xxi. 37. John xi. 1. 5).

21. Go in—concubines] This will be a public declaration that thou claimest thy father's throne (cp. iii. 7; xii. 8. 1 Kings ii. 22),

and that the breach between thee and him is irreparable. Though this was a capital crime (Lev. xx. 11; cp. 1 Cor. v. 1), and Reuben had lost his birthright by it, and incurred his father's curse (Gen. xlix. 3—5), yet Ahithophel, in his worldly policy, did not scruple to recommend it; and Absalom complied with the advice, and "declared his sin, as Sodom."

Perhaps (as *A Lapidè* and others suppose) Ahithophel was influenced by feelings of private revenge against David for his conduct to Bathsheba, who was the daughter of Eliam (xi. 3), the son of Ahithophel (xxiii. 34).

Observe here the bitter fruits of David's own example in the violations of God's laws, by Polygamy and Adultery. Those sins recoiled on himself. But Absalom imitated David in sin, not in repentance.

Observe also the end of Ahithophel's counsel. He armed the son, Absalom, against his own father, David; and at last he armed his own hands against his own life (*Theodoret*).

22. So they spread] And thus even by their sin they proved God's truth, who had foretold this by Nathan (xii. 11, 12). Thus also they gave additional evidence that the prediction made to David by means of the same prophet, of Divine punishment to David's children if they sinned (vii. 14), and of the perpetual establishment of his kingdom in the Divine Son of David, Jesus Christ, would be fulfilled also (vii. 16).

This "roof of the house" was probably the same scene in which that evil desire was conceived by David, which brought all this misery on him and his family (see xi. 2). "David walked on the roof of the king's house." It was like a Naboth's vineyard to him. His sin and punishment met together there; so Gibeon was the scene of Joab's sin and punishment: see below, xx. 8.

CH. XVII. 3. I will bring back all the people unto thee] Ahithophel, David's counsellor, and traitor, treats Absalom as king, and he treats David as the rebel against him! He pro-

man whom thou seekest is as if all returned': so all the people shall be in peace. ⁴ And the saying † pleased Absalom well, and all the elders of Israel. ⁵ Then said Absalom, Call now Hushai the Archite also, and let us hear like-

† Heb. *what is in his mouth.* wise † what he saith.

† Heb. *word?* ⁶ And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his † saying? if not; speak thou. ⁷ And Hushai said unto Absalom, The counsel that Ahithophel hath † given is not good at this time. ⁸ For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* † chafed in their minds, as ^c a bear robbed of her whelps in the field: and thy father is a man of war; and will not lodge with the people. ⁹ Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them

† Heb. *fallen.* be † overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. ¹⁰ And he also *that is* valiant, whose heart is as the heart of a lion, shall utterly ^d melt: for all Israel knoweth that thy father is a mighty man, and *they* which *be* with him *are* valiant men.

† Heb. *that thy face, or, presence go, &c.* ¹¹ Therefore I counsel that all Israel be generally gathered unto thee, ^e from Dan even to Beer-sheba, ^f as the sand that is by the sea for multitude; and † that thou go to battle in thine own person. ¹² So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. ¹³ Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. ¹⁴ And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For ^g the Lord had † appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

† Heb. *commanded.* ¹⁵ ^h Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. ¹⁶ Now therefore send quickly, and tell David, saying, Lodge not this night ⁱ in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him. ¹⁷ ^k Now Jonathan and Ahimaaz ^l stayed by ^m En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. ¹⁸ Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house ⁿ in Bahurim,

mises to bring back to Jerusalem all the people who have gone forth from it with David. Here was a foreshadowing of the traitorous act of Judas. Here was a foreshadowing of the anti-christian policy of the Ahithophels of this world, who conspire with rebellious Absaloms against the Divine David. But their end will be like that of Ahithophel: they will perish by their own devices.

— *the man whom thou seekest*] The capture of David is tantamount to the return of all the people to thee.

9. *he is hid now in some pit*] or cave, as he used to be when Saul was pursuing him, and was not able to catch him.

— *some of them*] of Absalom's forces, then at Jerusalem.

11. *in thine own person*] Hushai insinuates that Ahithophel by his counsel had been indulging in an egotistical vaunting. Ahithophel had said (v. 1—3), "I will arise: I will come upon him: I will smite him: I will bring back the people;" and he insinuates also that Ahithophel had been desirous of robbing Absalom of the glory of the victory over David, and of assuming it to himself. And thus Hushai practises on Absalom's vanity and self-love, and excites him against Ahithophel.

13. *we will draw it into the river*] Hushai says *we*, not *I*, as Ahithophel had done. He offers to be of the expedition, which

was to be led by Absalom himself, and thus persuades Absalom, as well as by the greatness of the adventure, which was very flattering to Absalom's vain-glory. "*We will draw the town into the river.*" "*Nihil est quod credere de se Non possit, cum laudatur Dis æqua potestas.*" He takes advantage of the weakness and self-conceit of Absalom. Hushai gained his end, and overthrew Absalom by flattering his vanity: see above, xiv. 25.

13. *plains*] Rather, the passages: see xv. 23.

— *pass over*] Jordan.

17. *En-rogel*] or "fuller's fountain," at the S.E. of Jerusalem (Josh. xv. 7; xviii. 16); now called "Well of Joab," or more probably, "Spring of the Virgin."

— *a wench*] Literally, *the maiden*; one of the *maidens* of the High Priest, who was entrusted with this confidential service of being a means of communication between the High Priest and David (*Keil*); *ἡ παιδίσκη* (*Sept.*). She came to the well, as if to draw water or to wash clothes there. It may not be unworthy of notice, that "a maid of the High Priest" is mentioned, though in a different capacity, in the history of David's sufferings and of those of Christ (Matt. xxvi. 69. Mark xiv. 69. Luke xxii. 56. John xviii. 17).

which had a well in his court; whither they went down. ¹⁹ And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. ²⁰ And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem. ²¹ And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you. ²² Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

²³ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

²⁴ Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. ²⁵ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. ²⁶ So Israel and Absalom pitched in the land of Gilead.

²⁷ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, ²⁹ And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were

18. a well] A cistern, then empty. It seems to have been summer time.

19. ground corn] meal (Prov. xxvii. 27), as if she wished to dry it (Gesen. 768).

21. the water] The Jordan.

22. David arose—and they passed over Jordan] Perhaps David then composed Psalms xlii. and xliii., where he looks back upon Jerusalem "from the land of Jordan" (xlii. 6). Some connect the 3rd and 4th Psalms with these days of trial. See also below, *prelim. notes* to Psalms 55, 61, 63, 64, 65, 84, 85, which seem to belong to this time.

23. Ahithophel—hanged himself] He strangled himself (Gesen. 298), as Judas the traitor did. The Sept. here uses the word *ἀρτήγαν*, and this word is adopted by St. Matthew in his narrative of the death of Judas (see Matt. xxvii. 5), who thus seems to invite his readers to compare Judas and Ahithophel.

Ahithophel put his house in order; and he did the deed deliberately. Josephus says that he foresaw that David's cause would succeed, and that he desired to obviate his anger by this act.

Ahithophel's counsel had been formerly regarded as an oracle by the world (xvi. 23); and he now killed himself from vexation that his counsel was rejected. With desperate premeditation and impious recklessness, having settled his household affairs with coolness, he rushed boldly into the presence of his Judge, his hands stained with his own blood, and with his sins unrepented on his head—wise for this world, but a madman for Eternity. Thus he displayed the miserable infatuation of worldly policy. By his deadly revenge on himself, he incurred eternal shame and misery, in order to escape the contempt of godless men. Such is political wisdom! "The wicked is snared in the work of his own hands" (Ps. vii. 15).

A wise man, whose wisdom is from God, lives happily under the world's contempt; but "worldly wisdom is no protection from shame and ruin; Ahithophel cared for the world, cared

for his house, but cared not for his own soul. How foolish is it to be wise, if we are not wise in God!" (Bp. Hall.)

24. Mahanaim] A fortified Levitical city on the east of Jordan in the tribe of Gad, near the ford of Jabbok, and celebrated in the history of Jacob (Gen. xxxii. 2) and of Ishbosheth, who had there been made king of Gilead: see ii. 8, 9.

25. Amasa] A nephew of David, and cousin of Joab and Absalom: see 1 Chron. ii. 16, 17.

Ithra an Israelite] Called Jether the Ishmaelite in 1 Chron. ii. 17. Perhaps he was a proselyte from Ishmael (*Vatablus*). Compare Josephus, vii. 10. 1. Or Israelite may mean that he was not of the tribe of Judah, as might have been expected from his marriage with Abigail, David's sister; he was an Ishmaelite by descent, and not an inhabitant of Judah, but of some other tribe.

Nahash] Supposed by Kimchi and others to be another name of Jesse; and by others, to be no other than the king of the Ammonites (x. 2), but this is hardly probable.

27. Shobi] Whom David perhaps had put into Hanun's place (cp. xii. 26). David had received benefits from Nahash, and had shown kindness to Hanun which was ill requited by him (x. 2), but not forgotten by Shobi.

Machir] Who had brought up Mephibosheth, and knew David's kindness to him (ix. 5).

Barzillai] contrasted with Ahithophel and with Absalom. See on v. 29, and xix. 31.

28. beds] mattresses.

basons] caldrons, or kettles.

29. cheese of kine] from buttermilk (*Burckh., Keil*).

David was received with kindness in the land of Gilead, on the east of Jordan, at a time when he was driven by his own son out of his own capital, Jerusalem, in his own tribe. The Jews rejected Christ, but the Gospel was gladly received by Samaritans (Acts viii. 4—6) and by the Gentiles (Acts xiii. 46—48; xrviii. 28).

o See Josh. 2. 6.

p See Ex. 1. 19. Josh. 2. 4, 5.

q ver. 15, 16.

† Heb. done.

r ch. 15. 12. † Heb. gave charge concerning his house, 2 Kings 20. 1. s Matt. 27. 5.

t Gen. 32. 2. Josh. 13. 26. ch. 2. 8.

† Or, Jether an Ishmaelite. u 1 Chron. 2. 16, 17.

† Heb. Abigail. † Or, Jesse. See 1 Chron. 2. 13, 16.

x See ch. 10. 1. & 13. 29.

y ch. 9. 4.

z ch. 19. 31, 32. 1 Kings 2. 7.

† Or, cups.

a ch. 16. 2. with him, to eat: for they said, The people is hungry, and weary, and thirsty, * in the wilderness.

XVIII. ¹ And David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them. ² And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, * and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. ³ ^b But the people answered, Thou shalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thousand of us: therefore now it is better that thou † succour us out of the city. ⁴ And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

⁵ And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, *even* with Absalom. ^c And all the people heard when the king gave all the captains charge concerning Absalom.

⁶ So the people went out into the field against Israel: and the battle was in the ^d wood of Ephraim; ⁷ Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. ⁸ For the battle was there scattered over the face of all the country: and the wood † devoured more people that day than the sword devoured. ⁹ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

CH. XVIII. 3. *but now thou art*] Instead of the Hebrew *attah* (with initial *ayin*), signifying *now*, some would read *attah* (with initial *aleph*) *thou*; and this seems probable, though not necessary; and the former word appears to have been read here by the Chaldee Paraphrast.

6. *wood of Ephraim*] where was this "wood of Ephraim"? It seems evident, that it could not have been in the tribe of Ephraim, on the west of Jordan (as is supposed by some, *Winer, Keil*), because the people say to David, who remained in Mahanaim, that he should succour them out of the city (v. 3); therefore it was not far from Mahanaim, and therefore on the east of Jordan.

Also in xvii. 26 it is said that "Israel and Absalom pitched in the land of Gilead," that is, on the east side of Jordan. And there is no mention of any crossing of the Jordan by David's army, after the battle, in order to *come back to him at Mahanaim*.

This opinion, which is that of the ancient expositors, is maintained by *Ewald, Thenius*, and others.

Why the wood or forest bore the name of Ephraim is uncertain. Some (with *Grotius* and *Prof. Blunt*) have supposed that it was so called from the slaughter of the Ephraimites by Jephthah in that neighbourhood (*Judg.* xii. 1—8).

Others think that it derived its name from this very battle between David's army and Absalom's, which is called the army of "Israel" (see xvii. 24, 26; xviii. 6, 7), and in which probably the tribe of Ephraim took the lead.

But the more probable opinion is, that there was a settlement of Ephraim there, in connexion with the neighbouring brother-tribe of Manasseh (*Bp. Cotton, Stanley*).

For a remarkable parallel to this supposed geographical anomaly see above, on *Judg.* vii. 3.

8. *the wood devoured*] In swamps, morasses, and pits (see v. 17): and because, being entangled in the forest, they could not escape from their enemies: cp. below on Ps. lxiii. 10.

DEATH OF ABSALOM—THE KING'S MULE.

9. *Absalom met the servants of David*] Who would not attack him, on account of the king's commandment (vv. 5 and 12); but though they let him go, God met him, and put a stop to his flight (*Bp. Patrick*).

Absalom, by the counsel of Ahithophel, had perpetrated

that other crime by which he declared in the sight of all Israel that he had usurped his father's throne (see above, xvi. 21—23), and now, in the sight also of the people, he *rides upon the king's mule*. Compare the incident mentioned in *Esth.* vi. 8, "Let the horse that the king *rideth upon*, be brought for the man whom the king delighteth to honour;" and Henry IV. (Bolingbroke) riding on King Richard II.'s "Roan Barbary" (*Act v. Sc. v.*). David, we are told, as if in reference to this act, had walked up Mount Olivet *barefoot* (xv. 30); not on his mule. He had left that behind him. Absalom, as if he were king, mounts his father's mule, and rides upon it; but, as we shall see, this act of usurpation was the cause of his death.

— *Absalom rode upon a mule*] Lit., upon the mule; *Josephus* (vii. 9. 2) says that it was "the king's mule." Compare 1 Kings i. 33. 38. 44, where the riding on the king's mule (see above, xiii. 29) is represented as an act of royal authority, which Absalom claimed, and which David afterwards gave to Solomon.

This circumstance makes the manner of Absalom's death more remarkable. He was caught by his hair, in which he gloried (xiv. 25, 26). The justice of God plaited a halter with that in which he sinned by pride; and he was left hung up in the tree by the mule which he had usurped; a fit punishment for a rebel son and a traitor. Ahithophel, his counsellor, and Absalom, both perished by the death which was accounted accursed by the Hebrews, that of hanging (cp. v. 10. *Deut.* xxi. 23. Cp. *Bp. Pearson*, *Art.* iv. p. 207 note).

— *of a great oak*] Lit., of the great *terebinth*; probably it remained to after-ages, and was pointed out as the tree in which Absalom had been caught; like the oak in which a lawful English monarch escaped, when his throne had been usurped.

— *his head caught hold of the oak*] Probably (as *Josephus* says, vii. 10. 2) his hair was caught in the thick boughs and twigs, and then his head was wedged in by his neck in a forked bough, while his mule ran swiftly from under him.

— *between the heaven and the earth*] Absalom was rejected, as a traitor, by both heaven and earth (*S. Chrys.*).

The mule, on which he rode, as if it were weary to bear so unnatural a burden, resigned its load to the tree of justice. Absalom, Ahithophel, Judas, all lifted up their hand against God's Anointed, and all died the same death (*Bp. Hall*). A warning to all conspirators and regicides.

¹⁰ And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. ¹¹ And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle. ¹² And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: * for in our hearing the king charged thee and Abishai and Ittai, saying, † Beware that none touch the young man Absalom. ¹³ Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. ¹⁴ Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the † midst of the oak. ¹⁵ And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

¹⁶ And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. ¹⁷ And they took Absalom, and cast him into a great pit in the wood, and † laid a very great heap of stones upon him: and all Israel fled every one to his tent. ¹⁸ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in * the king's dale: for he said, † I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

¹⁹ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged him of his enemies. ²⁰ And Joab said unto him, Thou shalt not † bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. ²¹ Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. ²² Then said Ahimaaz the son of Zadok yet again to Joab, But † howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings || ready? ²³ But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

† Heb. weigh upon mine hand.

* ver. 5.

† Heb. Beware whosoever ye be of, &c.

† Heb. before thee.

† Heb. heart.

f Josh. 7. 26.

g Gen. 14. 17.

h See ch. 14. 27.

† Heb. judged him from the hand, &c.

† Heb. be a man of tidings.

† Heb. be what may.

i Or, convenient.

^{11.} *Joab said*] Joab, whose conduct was swayed by regard to his own interest, rather than by love to David, knew that if Absalom succeeded, he himself would be superseded in the chief command by Amasa (xvii. 25).

We see here the same man, acting on the same motives as the murderer of Abner (iii. 23—30). This is evident from Joab's subsequent treachery and murder of Amasa (xx. 9, 10).

— *a girdle*] A captain's commission, which perhaps was signified by the delivery of a girdle: see Isa. xxii. 21 (*M. Henry*).

^{13.} *I should have wrought falsehood*] I should have been untrue to myself, as well as to the King and the King's son.

^{14.} *three darts*] Literally, three rods, which is supposed by some to be the meaning here (*Keil*). And in the more than one hundred places where it occurs, this is the only one where the original word (*shebet*) is rendered in our Version by *dart*: a rendering however which is supported by *Sept.*, *Vulg.*, *Syriac*, and *Targum*.

^{16.} *blew the trumpet*] Sounded a retreat; for, with the death of Absalom, the victory was won.

^{17.} *cast him into a great pit*] They spared David the sorrow of seeing his son's mangled body.

— *laid a very great heap of stones*] And thus Absalom, as a rebel against his father, was in a manner punished according to the Law of God with the penalty prescribed for a son's rebellion—stoning (Deut. xxi. 20, 21).

^{18.} *Now Absalom in his lifetime—pillar*] The Sacred Historian, having described the heap of stones, which was the monument of Absalom's sin and shame—like the heap of stones

which commemorated the sin of Achan (Josh. vii. 26), and like the heap of stones raised over the body of the King of Ai, who had been hanged (Josh. viii. 29. Cp. Josh. x. 27)—now proceeds to speak, by way of contrast, of the monument which Absalom had *designed for himself*. His monument was a solitary cairn in the wild forest, instead of a lordly pillar in the "King's dale" near the capital city, to be admired by passing crowds in future ages. Such was the result of his hopes.

By his unnatural rebellion his glory was turned into shame. "But the memory of the just is blessed;" and though in this world he may have no monument, Christ will make him to be "a pillar in the house of his God" (Rev. iii. 12).

— *a pillar, which is in the king's dale*] About a quarter of a mile to the east of Jerusalem, in the valley of Jehoshaphat, near the brook Kedron. Cp. *Josephus*, vii. 10. 8; and above, Gen. xiv. 17.

— *I have no son*] The three sons mentioned in xiv. 27 were either born after the erection of the pillar, or (as *Kimchi* and other Hebrew writers and *Theodore* suppose) had died before it. Absalom, a rebellious son, was punished by leaving no son behind him.

— *Absalom's place*] Literally, *Absalom's hand*, or monument, that which pointed to him (cp. the word *monumentum*, from *moneo*). Cp. 1 Sam. xv. 12. Isa. lvi. 5. *Gesen.* 332. And perhaps also, as being his *handiwork*, cp. Ps. xix. 1. The pillar, which was designed by Absalom for his own glory, only remained as a memorial of his shame.

^{21.} *Cushi*] or an *Ethiopian*.

Q

12 Kings 9. 17.

24 And David sat between the two gates : and ¹the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. 25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near. 26 And the watchman saw another man running : and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings. 27 And the watchman said, † Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

† Heb. *I see the running.*|| Or, *Peace be to thee.*† Heb. *Peace.*† Heb. *shut up.*† Heb. *Is there peace ?*

28 And Ahimaaz called, and said unto the king, || † All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath † delivered up the men that lifted up their hand against my lord the king. 29 And the king said, † Is the young man Absalom safe ? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*. 30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still. 31 And, behold, Cushy came ; and Cushy said, † Tidings, my lord the king : for the LORD hath avenged thee this day of all them that rose up against thee. 32 And the king said unto Cushy, *Is* the young man Absalom safe ? And Cushy answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*. 33 And the king was much moved, and went up to the chamber over the gate, and wept : and as he went, thus he said, ⁴O my son Absalom, my son, my son Absalom ! would God I had died for thee, O Absalom, my son, my son !

† Heb. *Tidings is brought.*

k ch. 19. 4.

† Heb. *salvation, or, deliverance.*

a ver. 32.

b ch. 15. 30.

c ch. 18. 33.

XIX. 1 And it was told Joab, Behold, the king weepeth and mourneth for Absalom. 2 And the † victory that day was *turned* into mourning unto all the people : for the people heard say that day how the king was grieved for his son. 3 And the people gat them by stealth that day ⁴into the city, as people being ashamed steal away when they flee in battle. 4 But the king ^bcovered his face, and the king cried with a loud voice, ^cO my son Absalom, O Absalom, my son, my son !

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines ; 6 † In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, † that thou regardest neither princes nor servants : for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. 7 Now therefore arise,

† Heb. *By loving, &c.*† Heb. *that princes or servants are not to thee.*

24. *the two gates*] The inner and outer gate of the city.
26. *unto the porter*] or, *to within the gate* where the king was.

29. *Is the young man Absalom safe ?*] Lit., *is there shalom (peace) to Absalom ?*

32. *And Cushy answered—young man is*] See *Bp. Andrewes*, v. 3—23, for a sermon on this text.

DAVID MOURNING FOR ABSALOM.

33. *would God I had died for thee*] Lit., *who will grant me to die for thee ?* Was not this done by David, in type of the true King and Redeemer of Israel ? (*Bp. Hall*.)

David had not mourned after the death of his infant child, but had said, "Can I bring him back again ? I shall go to him, but he shall not return to me" (xii. 23). Why then this mourning for Absalom ? Why so intense a sorrow for it ? (see xix. 4.) It was because David believed in the Resurrection, and in the

Judgment to come, and in a future state of Rewards and Punishments. It was because (as *Theodore* suggests) his son Absalom had been cut off in an act of sin : the wages of which are the second death, and because by Absalom's death the door of repentance and pardon was shut upon him.

David did not weep because he had lost a son, but because he well knew into what punishments that son's guilty soul (tam impiè parricidis et adultera) was carried away by death. *S. Augustine* (de Doct. Christ. iii. 21. Cp. c. Faust. xxii. 66).

CH. XIX. 3. *by stealth*] Not through the gate where David sat (xviii. 33).

4. *covered his face*] as in mourning (xv. 30).

5. *Joab came*] Thinking it best to assume a haughty tone, and to proceed with a high hand, as if David was in the wrong, and not Joab himself, who had disobeyed the king's orders and slain his son.

go forth, and speak † comfortably unto thy servants: for I swear by the LORD, † Heb. to the heart of thy servants, Gen. 34. 3. if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. ⁸ Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

⁹ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is ^d fled out of the land for Absalom. ^d ch. 15. 14. ¹⁰ And Absalom, whom we anointed over us, is dead in battle. Now therefore why † speak ye not a word of bringing the king back? † Heb. are ye silent?

¹¹ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. ¹² Ye *are* my brethren, ye *are* ^e my bones and my flesh: wherefore then ^e ch. 5. 1 are ye the last to bring back the king? ¹³ ^f And say ye to Amasa, *Art* thou not ^f ch. 17. 25. of my bone, and of my flesh? ^g God do so to me, and more also, if thou be not ^g Ruth 1. 17. captain of the host before me continually in the room of Joab. ¹⁴ And he bowed the heart of all the men of Judah, ^h even as *the heart of one man*; ^h Judg. 20. 1. so that they sent *this word* unto the king, Return thou, and all thy servants. ¹⁵ So the king returned, and came to Jordan. And Judah came to ⁱ Gilgal, to ⁱ Josh. 5. 9. go to meet the king, to conduct the king over Jordan.

¹⁶ And ^k Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted ^k ch. 16. 5. and came down with the men of Judah to meet king David. ¹⁷ And *there were* ^l Kings 2. 8. a thousand men of Benjamin with him, and ¹ Ziba the servant of the house of ^l ch. 9. 2, 10. Saul, and his fifteen sons and his twenty servants with him; and they went ² & 16. 1, 2. over Jordan before the king. ¹⁸ And there went over a ferry boat to carry over the king's household, and to do † what he thought good. And Shimei † Heb. the good in his eyes. the son of Gera fell down before the king, as he was come over Jordan; ¹⁹ And said unto the king, ^m Let not my lord impute iniquity unto me, neither do thou ^m 1 Sam. 22. 15. remember ⁿ that which thy servant did perversely the day that my lord the ⁿ ch. 16. 5, 6, &c. king went out of Jerusalem, that the king should ^o take it to his heart. ²⁰ For ^o ch. 13. 33. thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all ^p the house of Joseph to go down to meet my lord the ^p See ch. 16. 5. king. ²¹ But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he ^q cursed the LORD's anointed? ²² And ^q Ex. 22. 28.

8. *Israel had fled*] Absalom's forces (called *Israel*, xvi. 24. 26; xviii. 6, 7) had dispersed themselves to their own homes.

13. *say ye to Amasa*] Let him not fear or resist me, because he was Absalom's general: see xvii. 25.

— *Art thou not of my bone?*] My nephew: see xvii. 25.

— *in the room of Joab*] the murderer of my son, thy cousin. This announcement stirred the envy and jealousy of Joab, and was the occasion of Amasa's death (xx. 10).

14. *he bowed the heart of all the men of Judah—Return thou, and all thy servants*] So it will one day be with the Jewish nation, which is now serving an Absalom of their own will, but will then greet the return of their true King, and say, "Blessed be the kingdom of our father David that cometh in the name of the Lord—Hosanna in the highest" (Mark xi. 9, 10).

15. *Judah came to Gilgal—to meet the king*] This turning "of the heart of all the men of Judah" to David, whom they had rejected at Jerusalem, and this bringing of him back from Gilgal to his own city, was a foreshadowing of the future conversion of the Jews to their true King, Jesus Christ, whom they have crucified, and whom they will hereafter hail with joy as their King: see Matt. xxiii. 9. Rom. xi. 25, 26. 2 Cor. iii. 16.

— *Gilgal*] The place consecrated by the historical associations of Joshua and of Samuel (Josh. v. 9; ix. 6; x. 6. 1 Sam. vii. 16; xv. 33). Gilgal was a type of Golgotha: see on Josh. v. 9. Is that without a meaning here? See the foregoing note.

16. *Shimei the son of Gera*] Who had cursed David when going over Olivet, in his flight from Jerusalem in sorrow, but now desires pardon from him, because David is returning in power. The Shimeis of this world, who slight the Son of David in His sufferings, will endeavour to make peace with Him when He comes again in glory.

17. *they went over Jordan before the king*] This passage of Jordan was the most memorable one since the days of Joshua and the Ark; and like that, ought to be associated in our minds with the history of the Divine David, Who by His baptism in that river brought back His people to God.

20. *of Joseph*] Not of the tribe of Benjamin only, my own tribe; but before any others, except thy own tribe, Judah. *Joseph* comprehends all Israel (cp. Josh. xvi. 1). *Keil*. Shimei avoids the mention of Benjamin, the tribe of Saul.

21. *Abishai*] Again eager to revenge David (see 1 Sam. xxvi. 8. 2 Sam. xvi. 9), and again restrained by him.

- r ch. 16. 10. David said, 'What have I to do with you, ye sons of Zeruiah, that ye should
 s 1 Sam. 11. 13. this day be adversaries unto me ? ' shall there any man be put to death this
 t 1 Kings 2. 8, 9, 23 Therefore 'the king said unto Shimei, Thou shalt not die. And the king
 37, 46. sware unto him.
- u ch. 9. 6. 24 And 'Mephibosheth the son of Saul came down to meet the king, and had
 neither dressed his feet, nor trimmed his beard, nor washed his clothes, from
 the day the king departed until the day he came *again* in peace. 25 And it
 x ch. 16. 17. came to pass, when he was come to Jerusalem to meet the king, that the king
 said unto him, 'Wherefore wentest not thou with me, Mephibosheth ? 26 And
 he answered, My lord, O king, my servant deceived me : for thy servant said,
 I will saddle me an ass, that I may ride thereon, and go to the king ; because
 y ch. 16. 3. thy servant is lame. 27 And 'he hath slandered thy servant unto my lord the
 z ch. 14. 17, 20. king ; 'but my lord the king is as an angel of God : do therefore *what is good*
 † Heb. *men of* in thine eyes. 28 For all of my father's house were but † dead men before my
 † Heb. *men of* lord the king : 'yet didst thou set thy servant among them that did eat at
 † Heb. *men of* death, in thine own table. What right therefore have I yet to cry any more unto the
 † Heb. *men of* king ? 29 And the king said unto him, Why speakest thou any more of thy
 † Heb. *men of* matters ? I have said, Thou and Ziba divide the land. 30 And Mephibosheth
 † Heb. *men of* said unto the king, Yea, let him take all, forasmuch as my lord the king is
 † Heb. *men of* come again in peace unto his own house.
- b 1 Kings 2. 7. 31 And ^bBarzillai the Gileadite came down from Rogelim, and went over
 Jordan with the king, to conduct him over Jordan. 32 Now Barzillai was a
 c ch. 17. 27. very aged man, *even* fourscore years old : and 'he had provided the king of
 sustenance while he lay at Mahanaim ; for he *was* a very great man. 33 And
 the king said unto Barzillai, Come thou over with me, and I will feed thee
 with me in Jerusalem. 34 And Barzillai said unto the king, † How long have I
 † Heb. *How many* to live, that I should go up with the king unto Jerusalem ? 35 I *am* this day
 † Heb. *How many* 'fourscore years old : *and* can I discern between good and evil ? can thy
 † Heb. *How many* servant taste what I eat or what I drink ? can I hear any more the voice
 † Heb. *How many* of singing men and singing women ? wherefore then should thy servant be yet

23. *What have I to do with you—that ye should—be adversaries unto me?* Literally, *that ye should be an adversary* (Heb. *a Satan*) to me. The *Vulgate* here has "in Satan." So our Lord says to Peter, when dissuading Him from suffering, "Get thee behind Me, *Satan*" (Matt. xvi. 23).

MEPHIBOSHETH MEETS DAVID.

24. *Mephibosheth?* This other Benjamite is contrasted with the traitor Shimei, and with Ziba, in his loyalty to David : he is a type of the faithful among the Jews in love and devotion to the true David, Jesus Christ : see above, note on ix. 6. Such "Israelites indeed" are grieved in all the sorrows, and rejoice in all the joys, of Christ and his Church (see v. 24), and love Him, not for temporal respects, but for His own sake (v. 30), and are content to endure slander from their friends and servants—the Zibas of this world—if only they can see His glory.

— *had neither dressed his feet—clothes* In token of sorrow : cheered however by faith and hope, for he could not have intended or expected that such a condition of attire and person should be other than of short duration. It was like the fasting of the children of the bride-chamber, looking and praying for the bridegroom's return (Matt. ix. 15).

29. *Why speakest thou any more?* Why dost thou labour to defend thyself? I am fully persuaded of thy innocence.

— *I have said, Thou and Ziba divide the land* That is, I before declared (ix. 10) that Ziba should labour in tilling it, and should render to thee a part of the produce. This is what I first commanded ; and I now reinstate thee in thy possessions,

according to my original grant, and I revoke the concession to Ziba, which he obtained from me by misrepresentation. See xvi. 4, where David said to Ziba, "Thine are all that pertained unto Mephibosheth."

Why, it may be asked, did not David punish Ziba for his slander of his master by dispossessing him altogether of the land? Probably for the same reason as that for which he had spared Shimei ; because this was a day for joy (v. 22).

30. *And Mephibosheth said—Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house* A beautiful contrast, not only to Ziba, but to Joab, Ahithophel, and Absalom. Mephibosheth, the heir of Saul, did not envy David, whose family had superseded his own in the throne of Israel ; but he loved David, as Jonathan his father had done, and he loved David for David's own sake. Others loved themselves when they professed love to the king. They were *self-seekers* ; and if they did any thing for David, it was not for David's sake, but for their own. In Mephibosheth we see the picture of the true Christian soul, which loves Christ for Christ's sake. "Minus Te amat" (says *S. Augustine*), "Domine, qui Tecum aliquid amicum quod non propter Te amat. Beatus qui amat Te, et amicum in Te, et inimicum propter Te." "Rectum cor cum Deo est, cum Deus queritur propter Deum."

31. *Barzillai* The Simeon of the Old Testament, who now sees David in peace, and says, "Nunc dimittis" (v. 37. Luke ii. 29). Compare *prelim. note* to Ps. lxxv.

— *Rogelim* On the high lands east of Jordan.

35. *singing men and singing women* Had Solomon in his

a burden unto my lord the king? ³⁶ Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? ³⁷ Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant *Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. ³⁸ And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt †require of me, *that* will I do for thee. ³⁹ And all the people went over Jordan. And when the king was come over, the king †kissed Barzillai, and blessed him; and he returned unto his own place. ⁴⁰ Then the king went on to Gilgal, and †Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

^e 1 Kings 2. 7.
^{Jer.} 41. 17.

† Heb. choose.

^f Gen. 31. 55.

† Heb. Chimham.

⁴¹ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and ^g have brought the king, and his household, and all David's men with him, over Jordan? ⁴² And all the men of Judah answered the men of Israel, Because the king is ^h near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? ⁴³ And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye †despise us, that our advice should not be first had in bringing back our king? And ⁱ the words of the men of Judah were fiercer than the words of the men of Israel.

^g ver. 15.

^h ver. 12.

† Heb. set us at
light.
† See Judg. 3. 1.
& 12. 1.

XX. ¹ And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, ^a We have no part in David, neither have we inheritance in the son of Jesse: ^b every man to his tents, O Israel. ² So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

^a ch. 19. 43.

^b 1 Kings 12. 16.
² Chron. 10. 16.

³ And David came to his house at Jerusalem; and the king took the ten women ^c his concubines, whom he had left to keep the house, and put them in †ward, and fed them, but went not in unto them. So they were †shut up unto the day of their death, †living in widowhood.

^c ch. 15. 16
& 16. 21, 22.
† Heb. as house
of ward.
† Heb. bound.
† Heb. in widow-
hood of life.
^d ch. 19. 13.
† Heb. Call.

⁴ Then said the king to Amasa, ^d †Assemble me the men of Judah within three days, and be thou here present. ⁵ So Amasa went to assemble *the men* of Judah: but he tarried longer than the set time which he had appointed him.

memory this speech of the aged Barzillai to his father when he wrote in his own old age the words of Ecclesiastes xii. 4, 5? "The daughters of music shall be brought low—the grasshopper shall be a burden, because man goeth to his long home."

^{37. thy servant Chimham} Barzillai's son: cp. 1 Kings ii. 7, and Josephus vii. 11. 4.

— *let him go over* Chimham seems to have received an inheritance from David in his own city, Bethlehem (see Jer. xli. 17), or from Solomon, to whom David gave charge to show kindness unto the sons of Barzillai the Gileadite (1 Kings ii. 7).

^{40. Gilgal} Whither Judah had come to meet David (v. 15).

^{43. ten parts} As against Judah. Ephraim and Manasseh are counted as one: the Levites are not reckoned.

— *were fiercer* and thus gave occasion to the contention which followed. They had right on their side, but they did wrong, and caused evil; by urging their right with fierceness.

CH. XX. 1. *a man of Belial*] a worthless man: Deut. xiii. 13. — *to his tents, O Israel*] This national proverbial expression, used in Israel long after they had settled habitations (see 1 Kings xii. 16. 2 Chron. x. 16), is an evidence that there had been a time when they had *no houses*, but dwelt in *tents*; and confirms the Mosaic history of their long wanderings in the desert: cp. Dr. Thomson, Land and Book, p. 296.

^{3. the ten women his concubines—widowhood}] being polluted by Absalom's sin; and they were shut up in privacy, lest their appearance in public might be an occasion to others to speak of it; and they were punished for consenting to it as an example and warning to others. Here is another bitter fruit of David's sin in multiplying wives to himself, against the law of God (Deut. xvii. 17). The punishment of these concubines may be regarded as a warning to unfaithful Churches.

^{4. Amasa}] Whom he had appointed in Joab's place (xix. 13).

ech. 11. 11.
Kings 1. 33.
† Heb. *delivered*
himself from our
eyes.
f ch. 8. 18.
1 Kings 1. 38.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou *thy lord's servants, and pursue after him, lest he get him fenced cities, and † escape us. 7 And there went out after him Joab's men, and the 'Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

g Matt. 26. 49.
Luke 22. 47.

h 1 Kings 2. 5.
i ch. 2. 23.
† Heb. *doubled*
not his stroke.

8 When they *were* at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. 9 And Joab said to Amasa, *Art* thou in health, my brother? 8 And Joab took Amasa by the beard with the right hand to kiss him. 10 But Amasa took no heed to the sword that *was* in Joab's hand: so ^a he smote him therewith ¹ in the fifth *rib*, and shed out his bowels to the ground, and † struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. 11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, *let him go* after Joab. 12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. 13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

k 2 Kings 15. 29.
2 Chron. 16. 4.

l 2 Kings 19. 32.
|| Or, *it stood*
against the
outmost wall.
† Heb. *marred to*
throw down.

|| Or, *They*
plainly spake
in the beginning,
saying, Surely
they will ask of
Abel, and so make
an end:
see Deut. 20. 11.

14 And he went through all the tribes of Israel unto *Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. 15 And they came and besieged him in Abel of Beth-maachah, and they ¹ cast up a bank against the city, and || it stood in the trench: and all the people that *were* with Joab † battered the wall, to throw it down. 16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. 17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, *I am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. 18 Then she spake, saying, || They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter.* 19 *I am one of them that are peaceable and faithful in Israel: thou* seekest to destroy a city and a mother in Israel: why wilt thou swallow up

6. to *Abishai*] Not to Joab: here was a second slight upon Joab.

7. *Cherethites*] See viii. 18.
— *the mighty men*] Probably, the 600 veterans of David: see xv. 18.

8. *Gibeon*] now called *El-Jib*, about five or six miles N.W. of Jerusalem; celebrated in the history of Joshua: see above, Josh. ix. 3; x. 2. 4. 12.

The Tabernacle was there at this time, and it is remarkable that Gibeon, the scene of the treacherous and evil act of Joab here described (vv. 8—10), was the scene also of his death: 1 Kings ii. 28, 29. Cp. 1 Chron. xvi. 39: above, note on xvii. 22.

— *Joab's garment*] How came Joab to be here? Probably he had heard that the rendezvous of the troops was to be at Gibeon: chosen perhaps by David for that purpose, because the tabernacle was there, in order that the expedition might be inaugurated by sacrifice and prayer.

— *a sword—it fell out*] of the sheath. Joab seems to have chosen a small sword for the purpose. It fell out of the sheath, as if by accident; but, in reality, this was so contrived by Joab, in order that he might use it against Amasa, without putting him on his guard by drawing it from the scabbard.

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9. *my brother*] cousin.

— *took Amasa by the beard—to kiss him*] An usual oriental salutation (*Harmer, Thevenot, D'Arvieux*).

10. *he smote him—and struck him not again*] The first wound was so violent as to be deadly. This was the third murder committed by Joab (the two others were those of Abner and Absalom) from motives of jealousy and ambition, and for the sake of his own pre-eminence and supremacy. But these murders recoiled eventually upon himself (1 Kings ii. 5. 34), and he was slain by Benaiah at Gibeon, where he had slain Amasa.

14. *Abel*] now called *Abel-el-Kaneh*, on the east side of the stream *Dedara*, in the north of Palestine, above the waters of Merom.

— *Beth-maachah*] near Abel, so as sometimes to be considered as one place with it (1 Kings xv. 20. 2 Kings xv. 29), called from its neighbouring waters *Abel-Bethmaim* (2 Chron. xvi. 4).

— *the Berites*] Probably the inhabitants of that district. There is no need for the change (proposed by *Ewald* and others) into *Bahurim*, i. e. *young men*.

18. *at Abel*] which was of old time famous for its wisdom. She reproves Joab for not first inquiring whether the men of Abel were ready to make peace.

"the inheritance of the LORD? ²⁰ And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. ²¹ The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri † by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. ²² Then the woman went unto all the people "in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they † retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

²³ Now °Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites: ²⁴ And Adoram was ° over the tribute: and ° Jehoshaphat the son of Ahilud was || recorder: ²⁵ And Sheva was scribe: and ° Zadok and Abiathar were the priests: ²⁶ And Ira also the Jairite was || a chief ruler about David.

XXI. ¹ Then there was a famine in the days of David three years, year after year; and David † enquired of the LORD. And the LORD answered, *It is for*

ch. 8. 18. † Heb. sought the face, &c. See Num. 27. 21.

²² in her wisdom] with her wise counsel. Does Solomon refer to this act in Eccles. ix. 14, 15, when he describes the siege of a city, the bulwarks built against it, and the deliverance of it by a single citizen? A good deal of mischief would be prevented, if contending parties would endeavour to understand one another, before they rush into the conflict. Joab furiously attacks the city (v. 15). The citizens prepare to encounter violence with violence. The wise woman mediates between them. She devises and proposes terms of agreement, which are accepted by both the belligerent parties; and so the city is saved and the civil war is ended. This is the office of Christian teachers and of the Christian Church,—to allay strife and to promote peace by bringing men to a mutual understanding with each other.

²³ Joab was over all the host] Joab prospered in this world, even after his sin. God gave him time for repentance, but he hardened his heart by sin, and in the end he was cut off (see on v. 10).

— Benaiah] See viii. 18; xxiii. 20. He was afterwards employed by Solomon to execute judgment on Joab (1 Kings ii. 34), whom he succeeded as "over the host" (1 Kings iv. 3; ii. 35).

²⁴ Adoram] Probably the same as Adoniram (1 Kings iv. 6). — over the tribute] the exchequer and its revenues, arising from taxation: see Sept., Vulg., Syr., Arabic, Targum. Others suppose that tribute means the levy of forced service (ἀργύρα): see Matt. v. 41; xxvii. 32; and Gesen., p. 488; and Keil (1 Kings v. 13, p. 47).

²⁵ Sheva was scribe] Cp. viii. 17.

²⁶ Ira—chief ruler] or cohen. See viii. 18.

—Jairite] from Gilead (Num. xxxii. 41).

THE THREE YEARS' FAMINE IN DAVID'S TIME FOR THE SLAUGHTER OF THE GIBEONITES BY SAUL.

NATIONAL JUDGMENTS FOR NATIONAL SINS.

CH. XXI. 1. Then there was a famine] Rather, and, or now, there was a famine. The conjunction then is not in the original. The famine here described may have been before the revolt of Absalom (Abarbanel, Keil, Stanley).

— David enquired of the LORD] A worldly-minded ruler would have ascribed the famine to natural causes merely, such as drought; and perhaps he would have imputed that drought to the influence of heavenly bodies; but David knew that he must look above the clouds and beyond the stars, and he inquires of the Lord the cause of the famine; and the Lord gives him an answer. Compare the case of the Pestilence, below, chap. xxiv.

Here is a rebuke to those who ascribe such visitations as famines, murrains, and pestilences to secondary causes alone, and do not regard them as Divine punishments for man's sins, and as Divine calls to repentance. But how different is the view which was taken of them by holy men of old: see the words of S. Cyprian; speaking of the plague at Carthage (de Mortalitate, p. 274), he says, "Plagues to us are not funerals of terror, but exercises of holiness: we understand their meaning: they are messages sent to us by God to explore our hearts, to sound the depth of our love to man, and to fathom our faith in God."

In proportion as the World draws nearer to its end, we may expect that national sins will be visited more closely by national judgments; because Nations, as Nations, will have no existence in another world, and therefore they must look for retribution in this world: see Ezek. xiv. 13—21, and the remarks in the Editor's Occasional Sermons, No. xxxiv., on this subject.

— It is for Saul, and for his bloody house, because he slew the Gibeonites] Perhaps, when Saul slew the priests at Nob (1 Sam. xxii. 18), he slew also the Gibeonites, who were their servants, "the hewers of wood and drawers of water" for the Tabernacle (Josh. ix. 21. 27).

The slaying of the Gibeonites was a heinous offence, because they were God's ministers; and because the obligation of Israel to protect them had been shown by the history of Joshua (see above, Josh. x.), who hastened from Gilgal to rescue them from their enemies.

It has been alleged, that it could not be consistent with divine justice to visit Israel with a famine of three years, at the end of David's reign (which lasted forty years), for a sin committed by his predecessor Saul and his house.

To this it may be replied with Dr. Waterland (Scrip. Vind., p. 147).—"It ought not to be said, because it cannot be proved, that the Israelites of that time were punished for crimes that they were no way guilty of. We know not how many, or who, were confederate with Saul in murdering the Gibeonites, or guilty in not hindering it. We know not how many, or who, made the crime their own, by approving it afterwards. We know not what share of guilt might be derived upon the whole nation for suffering so much innocent blood to be shed, against a national contract; or for not expressing their horror and detestation of it by some public act. Further, we know not what other sins (which had no relation to that) the people might be guilty of, to deserve a famine; which sins, though God would have remitted or passed by at another time, He would not remit then, when the sins of their fathers, added to theirs, called for an act of discipline. We know not, how far such an act of discipline at that time might be necessary to prevent the like murders for the time to come, or to preserve the whole nation of the Gibeonites from rudeness and insult; or to raise in the minds of the Israelites a proper regard and respect for them. We know not, how much the sacredness and validity of national oaths or contracts might be concerned in that matter. In a word, we know not the depths of the divine counsels, nor a hundredth part of the reasons which an all-wise God might have; and therefore it behoves us, in such cases, to be modest and reserved in our censures, remembering that God is in heaven, and that we dwell in dust, and that He knows all things, and we nothing in comparison."

"Forty years and more are past between the sin and the reckoning for it. It is a vain hope that is raised from the delay of God's judgments. No time can be any prejudice to the Ancient of days" (Bp. Hall). Cp. 2 Pet. iii. 4—12.

Nearly forty years passed between the Crucifixion and its punishment,—the destruction of Jerusalem.

a Josh. 9. 8, 15,
16, 17.

b ch. 20. 19.

|| Or, It is not
silver nor gold
that we have to do
with Saul or his
house, neither per-
tains it to us to
kill, &c.
|| Or, cut us off.

c 1 Sam. 10. 26.
& 11. 4.
d 1 Sam. 10. 24.
|| Or, chosen of
the LORD.

e 1 Sam. 18. 3.
& 20. 8, 15, 42.
& 23. 18.
f ch. 3. 7.

|| Or, Michal's
sister.

† Heb. bare to Adriel, 1 Sam. 18. 19.

Saul, and for his bloody house, because he slew the Gibeonites. ² And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but ^a of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) ³ Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless ^b the inheritance of the LORD? ⁴ And the Gibeonites said unto him, || We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. ⁵ And they answered the king, The man that consumed us, and that || devised against us that we should be destroyed from remaining in any of the coasts of Israel, ⁶ Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD ^c in Gibeah of Saul, ^d || whom the LORD did choose. And the king said, I will give them.

⁷ But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of ^e the LORD's oath that was between them, between David and Jonathan the son of Saul. ⁸ But the king took the two sons of ^f Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of || Michal the daughter of Saul, whom she † brought up for

It is also evident from Holy Scripture, and from the world's history, that Almighty God regards kings as representatives of nations; and that as the piety of princes brings blessings on their people, so their sins are causes of national misery. "Rex est publica persona, et rempublicam representat: idcirco publicum regis peccatum publicæ fame castigavit Deus" (*A Lapide*). Here is a lesson to rulers, that they should take heed to their own conduct, not only for their own sake, but for that of the community.

³ *Amorites*] The common designation of the Canaanites (Gen. x. 16; xv. 16). They are called "Hivites" Josh. ix. 7.

This history has been rightly regarded as one of the many internal evidences of the truth and inspiration of this portion of Holy Scripture. In this narrative, seven princely Israelites are represented as given up to death at the request of the Gibeonites, who were of the seed of Canaan, which was under a divine curse; and as a compensation for injury done to them. Would the Jews ever have accepted such a history as this as part of the sacred canon, unless they had been convinced by irresistible arguments of its truth and inspiration?

— *had sworn unto them*] Josh. ix. 15. 19.

— *in his zeal*] Zeal without knowledge (Rom. x. 2); the zeal of a Saul persecuting the Church of God (Phil. iii. 6: contrast Gal. iv. 18). Here is another proof in the history of Saul (see above, 1 Sam. xv. 21, 22), that *good intentions* are not sufficient to constitute a good action; and that a person, who intends well, may still be an object of God's displeasure, and subject to punishment from Him; and that if we desire to please Him, we must not only make His glory our aim, but must walk in the way of His commandments, in order to attain that end.

⁴ *We will have*] Literally, *I will have*: they answer as one man.

⁶ *we will hang them up*] Not while alive, but after they had been executed: see on Num. xxv. 4. Deut. xxi. 22.

— *unto the LORD*] To satisfy His justice, because the Gibeonites were ministers of the Lord, and their safety had been guaranteed by an oath before the Lord, and because the violation of an oath is a sin against God, and He demands reparation for it.

Here is a warning to some Christian Churches and States which countenance the opinion, that "faith is not to be kept with heretics."

This was also done to satisfy the justice of God, whose ministers the Gibeonites were, and whose honour was outraged by their murder; and who has declared in the Law that blood defileth the land, and can only be expiated by blood (Num. xxxv. 33).

It is true that God had also said that the children should not be put to death for the parents (Deut. xxiv. 16. Cp. Ezek. xviii. 20); but this law, while it controlled the action of the

magistrate, did not restrain God, who required and accepted the expiation (v. 14. Cp. Exod. xx. 5).

Josephus affirms (vii. 12. 1) that David inquired of the prophets, and that they answered that God would have the Gibeonites avenged, and that He would be entreated for the land, when the Gibeonites had been consulted, and when their demands had been complied with. David did what he did, not as a private man, or even as a magistrate, but in obedience to an oracle from God (*Tirinus, Estius, A Lapide, Wouwers*). God seems to have prompted the Gibeonites to make the demand, and to have authorized David to comply with it, for reasons which we cannot fully ascertain: see above, on v. 1.

Certain it is, that God thus has made a solemn declaration to the world, that no one should presume that sins will not be punished hereafter, because they are not punished immediately; and that parents should be deterred from sin, by a consideration of the sufferings they may entail on their children by sin; and that it is not suffering which is a sign of God's anger, but rather it may be a salutary dispensation; and that in this world it often happens, that one man sins, and others suffer for his sins, and therefore this present world is not every thing, but there is a future state, in which every man will bear the burden of his own sin: see *Bp. Sanderson's* three excellent sermons on 1 Kings xxi. 29, vol. iii. pp. 2—87.

The Gibeonites were among the lowest and meanest of the ministers of God's sanctuary, yet the shedding of their blood was not overlooked by Him. The sin of their murder was visited by a three years' famine on the whole nation, and by the execution of the three sons of the king who had committed the crime.

Here is a warning to kings and nations that they will incur God's wrath if they sin against the humblest ministers of Him who said, "Take heed that ye despise not one of these little ones. Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6. 10); and "He that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me" (Luke x. 16).

If God thus avenged the sin of Saul against the Gibeonites, who were the meanest ministers of his sanctuary, can we suppose that He will spare those who are guilty of sins of sacrilege, and who injure the ministers of the Christian Church, the spouse of Christ, for which He shed His blood?

Let those who would despoil churches—for instance, the Church in Ireland—of revenues dedicated to God, meditate on this lesson of Holy Scripture.

— *in Gibeah of Saul*] 1 Sam. x. 26; xi. 4: that the warning might be more solemn, the sin was brought home to his house, and the punishment was executed at his door.

⁷ *Mephibosheth*] ix. 3—6.

⁸ *Michal the daughter of Saul, whom she brought up—the*

Adriel the son of Barzillai the Meholathite : ⁹ And he delivered them into the hands of the Gibeonites, and they hanged them in the hill ⁶ before the LORD : ^g ch. 6. 17. and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest. ¹⁰ And ^b Rizpah the ^h ver. 8. daughter of Aiah took sackcloth, and spread it for her upon the rock, ¹ from the ^{ch. 3. 7.} beginning of harvest until water dropped upon them out of heaven, and suffered ¹ See Deut. 21. 23. neither the birds of the air to rest on them by day, nor the beasts of the field by night.

¹¹ And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. ¹² And David went and took the bones of Saul and the bones of Jonathan his son from the men of ^k Jabesh-gilead, which had stolen them ^k 1 Sam. 31. 11, from the street of Beth-shan, where the ¹ Philistines had hanged them, when ^{12, 13.} the Philistines had slain Saul in Gilboa : ¹³ And he brought up from thence the bones of Saul and the bones of Jonathan his son ; and they gathered the bones of them that were hanged. ¹⁴ And the bones of Saul and Jonathan his son buried they in the country of Benjamin in ^m Zelah, in the sepulchre of ^m Kish his father : and they performed all that the king commanded. And after that ⁿ God was intreated for the land. ⁿ So Josh. 7. 26. ch. 24. 25.

¹⁵ Moreover the Philistines had yet war again with Israel ; and David went down, and his servants with him, and fought against the Philistines : and David waxed faint. ¹⁶ And Ishbi-benob, which *was* of the sons of || the giant, the weight of whose [†] spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David. ¹⁷ But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, ^o Thou shalt go no more out with us to battle, that thou quench not the ^p light of Israel. ^o ch. 18. 3. ^p 1 Kings 11. 36. & 15. 4. Ps. 132. 17. [†] Heb. the staff, or, the head.

¹⁸ ^q And it came to pass after this, that there was again a battle with the Philistines at Gob : then ^r Sibbechai the Hushathite slew || Saph, which *was* ^q 1 Chron. 20. 4. ^r 1 Chron. 11. 29. [†] Or, Sippai.

[*Meholathite*] The Hebrew text has, *whom she bore*. Heb. *galedah*, and so *Sept.* and *Vulg.* In 1 Sam. xviii. 19, it is said that the wife of Adriel was *Merab*. The *Chaldee Targum* has the name of Merab here ; but it adds, whom Michal the daughter of Saul had brought up ; and the *Syriac* and *Arabic* have *Nadab*.

The rendering, *brought up*, in our Authorized Version was suggested by the Hebrew expositors (e. g. *Kimchi*—who cites Ruth iv. 17—so *Jeromias*, *A Lapide*, and *Selden*).

Two of *Kennicott's* MSS. have Merad here ; and perhaps when more MSS. have been collated the name *Merab* may be found in some of them. *Josephus* (vii. 4. 3) asserts that Michal had four children ; cp. on 1 Chron. iii. 3. Some recent critics say that there is an error in the MSS., and that for Michal we ought to read Merab here (*Keil*, *Archdeacon Browne*, *Grove*, in B. D., under the words Adriel, Merab, and Michal).

It seems not improbable that the Sacred Historian wrote “the five sons of the daughter of Saul,” and that some of the copyists first placed the name of *Michal* in the margin, and that thence it first found its way into the text.

9. *in the beginning of barley harvest*] At the Passover. See Lev. xxiii. 11. 15. Deut. xvi. 9. Ruth ii. 23. The beginning of harvest was a critical time, and the expiation was to be effected then, lest there should be a fourth year of famine.

10. *until water dropped upon them out of heaven*] If this were the “former rain,” it would be about the end of October. See on Lev. xxvi. 4. If this was the case (as some of the Hebrew expositors suppose, and so *Stanley*, *Lectures*, xxi. p. 34), the affectionate and faithful woman watched the bodies for half a year, i. e. from Passover to October.

But it seems more probable, that God sent rain in moderation (“the water dropped from heaven”) soon after the beginning of the barley harvest ; and this would be very opportune, after the long drought, and would make the grain to swell, and

would produce an abundant wheat harvest, and would be a sign that “God was entreated for the land” (v. 14), and then the bodies would be taken down and buried. The law (Deut. xxi. 22), which did not allow dead bodies to remain all night on a tree, did not apply to such a case as this (*Keil*).

11, 12. *it was told David—And David went*] David heard what Rizpah had done, and he was pleased with her tenderness, and was excited by her example to do honour to the bodies of Saul and Jonathan, and thus showed that he did not war with the dead, and that his recent act, in delivering up Saul's sons, was not one of personal revenge, but of public justice.

— *from the men of Jabesh-gilead*] who had buried them (1 Sam. xxxi. 13).

— *the street*] Heb. *rechab*, the market-place, not in the middle of the city, but near the gate (cp. 2 Chron. xxxii. 6. Neh. viii. 1. 3. 16), and therefore the bodies are said to have been fastened by the Philistines on the *wall* of Beth-shan (1 Sam. xxxi. 10).

14. *Zelah*] Probably the birth-place of Kish and his family ; it is mentioned as in the allotment of Benjamin, in Josh. xviii. 28 : perhaps it was the residence also of Saul himself before he became king.

15. *Moreover*] This brief specimen of some of David's deliverances is introduced here as a prelude to his hymn of thanksgiving (ch. xxii.).

16. *Ishbi-benob*] i. e. *whose dwelling is at Nob* (*Gesen.* 372), or on a high place.

— *three hundred shekels*] Half the weight of Goliath's (1 Sam. xvii. 7).

17. *sware unto him*] This, therefore, seems to have happened after the rebellion of Absalom.

18. *Gob*] The same as Gezer, or near it (1 Chron. xx. 4) ; near the modern site of *El-Kubab*, about four miles east of Joppa. Cp. Josh. x. 35.

1 Or, *Rapha*. of the sons of || the giant. 19 And there was again a battle in Gob with the
 1 Or, *Jair*. Philistines, where Elhanan the son of || Jaare-oregim, a Beth-lehemite, slew
 a See 1 Chron. 20. 5. * the brother of Goliath the Gittite, the staff of whose spear was like a weaver's
 t 1 Chron. 20. 6. beam. 20 And 'there was yet a battle in Gath, where was a man of great
 stature, that had on every hand six fingers, and on every foot six toes, four and
 1 Or, *Rapha*. twenty in number; and he also was born to || the giant. 21 And when he
 1 Or, *reproached*, || defied Israel, Jonathan the son of " Shimeah the brother of David slew him.
 1 Sam. 17. 10, 25, 26. 22 * These four were born to the giant in Gath, and fell by the hand of David,
 u 1 Sam. 16. 9, and by the hand of his servants.
 Shammah.
 x 1 Chron. 20. 8.

XXII. 1 And David * spake unto the LORD the words of this song in the day
 that the LORD had b delivered him out of the hand of all his enemies, and out
 of the hand of Saul: 2 And he said,

c Deut. 32. 4. The LORD is my rock, and my fortress,
 Ps. 18. 2, &c.
 & 31. 3. & 71. 3. & 91. 2. & 144. 2.

19. Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam] The words, the brother of, are not in the original. In 1 Chron. xx. 5, we read, "Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam."

Many expositors suppose that the text in our passage is corrupt, and ought to be assimilated to the parallel passage in Chronicles: see *Movers*, *Keil*, *Grove*.

None of the ancient versions authorize the insertion of the words the brother of in our passage.

The *Targum* supposes Elhanan (which means "given by God's grace," and is rendered "Adeodatus" by *Vulg.*) to be no other than David himself; and so *Jeromias* (in *Quest.* Hebr.).

It seems not improbable that (as is suggested by *A. Lapide*) Goliath was a generic name given to the family of giants, which is mentioned in v. 22, "These four were born to the giant (*ha-raphah*) in Gath."

Goliath means simply a *stranger*, an *exile* (*Gesen.* 172), and may be compared with the word *Philistine*, which signifies a *wanderer* and *emigrant*, rendered in Greek by ἀλλόφυλος (one of a different or foreign tribe), and an "alien" (cp. Heb. xi. 34); and the name *Goliath*, therefore, may describe any one of the family of the giants of Gath, the Anakim, or sons of Anak, the Philistine Titans; as Hamor was the name of the chiefs of Shechem; Abimelech, of Gerah; Pharaoh and Ptolemy of those of Egypt; Cæsar, of Rome; and the members of the giant-family of the Cyclops are all called Cyclopes by Homer and other poets; and many other parallel cases might be cited.

The historian in the passages before us says that Elhanan slew Goliath, i. e. one of the family of the giants. In the Chronicles we have the special name *Lahmi*, by which he was distinguished from other Goliaths.

In the passage before us, Elhanan is called the son of "Jaare-oregim;" in the Chronicles he is called the son of "Jair." The original word *oregim* means "of weavers" (*Gesen.* 76), and occurs at the end of the verse here: "The staff of his spear was like a weaver's beam." May not the word "oregim" have been added to his name in honour of his son's exploit?

21. *Shimeah the brother of David*] xiii. 3.

22. to the giant] to the *Rapha* (Heb.). Hence *Milton* has taken his character of *Ha-rapha*, in *Samson Agonistes*.

— by the hand of David] None of them was slain by David personally; but David, as king and leader, is said to do, or co-operate in doing, whatever is done by his servants.

This suggests the consideration, that, as David himself, fighting with the first Goliath of Gath who is mentioned in Scripture, and overcoming him, was, as we have seen, a signal type of Christ, our Divine David, conquering the champion of the enemies of the spiritual Israel (see above, on 1 Sam. xvii.), so doubtless these conflicts of David's servants are typical of the spiritual combats of Christ's soldiers with the family of the Evil One. The mention of the four heroes of David who overcame the "sons of the giant" invites a comparison of the spiritual victories achieved by the Four Evangelists, and by all Evangelical champions who fight the good fight of faith preached in the Four Gospels, and thus overcome the world, the flesh, and the devil. Whatever victory is gained by them, is not due to themselves, but it is achieved by the co-operation of Christ working in them and by them: and so the enemies of the

Christian Church fall by the hand of the Divine "David, and by the hand of his servants:" cp. 1 Chron. xx. 8.

PRELIMINARY NOTE TO CH. XXII.—THE SONG OF DAVID.

The Books of Samuel begin and end with a Song of praise for God's mercies (see 1 Sam. ii. 1—10). So Moses had begun and ended the Wanderings in the wilderness with a Song of thanksgiving (Exod. xv. Deut. xxxii.).

These songs are connected together by means of the titles of honour given to God, especially by that of the ROCK: see Deut. xxxii. 4, and *passim*; 1 Sam. ii. 2; and here v. 2. Compare below, on v. 32; and the beginning of the Song of Moses (Exod. xv.).

The present song appears with some modifications in the body of the Psalms, as Ps. xviii., where the title has "to the chief musician," or "precentor." The variations are probably to be accounted for from the circumstance that in the present chapter the song appears as used by David originally in his own private devotions; and in the 18th Psalm it exhibits the form in which he delivered it for the general liturgical use of the Hebrew Church: cp. below, on 1 Chron. xvi. 7.

Moses in his song, and Hannah in her song (as we have already seen: cp. above, on Deut. xxxii. and on 1 Sam. ii.), rise from a consideration of God's mercies to *themselves* personally, and ascend by a lofty flight of inspiration to a contemplation of God's goodness to *all nations* in CHRIST, the Seed of Abraham, the King of Israel, the Anointed One of God.

The present Song is composed in the same spirit: David speaks first of mercies to himself, but his heart is more and more warmed with divine fervour; he rises to loftier heights; his field of view expands and enlarges, till its horizon embraces all mankind, in all generations, looking with faith and love to one divine central form—that of CHRIST. In the glorious altitude to which he is raised by the Holy Ghost, he looks backward on God's mercies to Israel in the Exodus, and in the passage of the Red Sea (see on vv. 8—18); and then he casts his view forward, and beholds the glorious Antitype of all Israel's deliverances, and he sums up all by an ascription of praise, uttered in the name of all nations, both Jew and Gentile (as the Holy Spirit, speaking by St. Paul, has taught us: see below, on vv. 50, 51), and magnifies and blesses God for His goodness in CHRIST to "David and his seed for evermore."

"The grace which the Lord has shown to David is so great, that his praise for it cannot be limited to the narrow range of Israel. Together with the dominion of David over the nations, the knowledge of the Lord and the praise of His name, who had given him the victory, extended themselves. Rightly has St. Paul (Rom. xv. 9) adduced v. 50 of the present chapter, together with Deut. xxxii. 43, and Ps. cxvii. 1, as an evidence that the salvation of God was designed also for the heathen" (*Keil*).

The king, for whom God is a tower of salvation (v. 51), is not merely David as an individual, but "David and his seed for evermore," and the royal race of David, which culminates in CHRIST. David's joys and hopes terminate, as ours ought to do, in Christ (*Bp. Patrick*, *M. Henry*).

A critical comparison of the text of this chapter with that of Psalm xviii. may be seen in *Dr. Kennicott's* Dissertation, Oxf., 1753, vol. i. pp. 464—472, and vol. ii. 565—570.

2, 3. *my rock*] or *my cliff*, or *crag*. In the English Version the word *rock* appears twice, here and v. 3, but the original

And my deliverer ; ³ the God of my rock ;

^d In him will I trust :

He is my ^e shield, and the ^f horn of my salvation,

My high ^g tower, and my ^h refuge,

My saviour ; thou savest me from violence.

ⁱ I will call on the LORD, *who* is worthy to be praised

So shall I be saved from mine enemies.

^j When the || waves of death compassed me,

The floods of † ungodly men made me afraid ;

^k The || ^l sorrows of hell compassed me about ;

The snares of death prevented me ;

^m In my distress ⁿ I called upon the LORD,

And cried to my God :

And he did ^o hear my voice out of his temple,

And my cry *did enter* into his ears.

^p Then ^q the earth shook and trembled,

^r The foundations of heaven moved and shook,

Because he was wroth ;

^s There went up a smoke † out of his nostrils,

And ^t fire out of his mouth devoured :

Coals were kindled by it ;

^u He ^v bowed the heavens also, and came down ;

And ^w darkness *was* under his feet ;

^x And he rode upon a cherub, and did fly :

And he was seen ^y upon the wings of the wind ;

^d Heb. 2. 18.

^e Gen. 15. 1.

^f Luke 1. 69.

^g Prov. 18. 10.

^h Ps. 9. 9.

& 14. 6.

& 59. 18.

& 71. 7.

Jer. 16. 19.

^j Or, *pangs*.

† Heb. *Belial*.

^k Or, *cords*.

^l Ps. 116. 3.

^m Ps. 116. 4.

& 120. 1.

Jonah 2. 2.

ⁿ Ex. 3. 7.

Ps. 34. 6, 15, 17.

^o Judg. 5. 4.

Ps. 77. 18.

& 97. 4.

^p Job 26. 11.

† Heb. *by*.

^q Ps. 97. 3.

Hab. 3. 5.

Heb. 12. 29.

^r Ps. 144. 5.

Isa. 64. 1.

^s Ex. 20. 21.

1 Kings 8. 12.

Ps. 97. 2.

^t Ps. 104. 3.

conveys two distinct ideas. David first speaks of God as a high cliff (*sela*), a steep lofty place to which he resorted for refuge (cp. Ps. xviii. 3; xxxi. 4; xlii. 10; lxxi. 4), as he had done to the steep cliffs of Palestine, as a refuge from Saul: see 1 Sam. xxii. 5; xxiv. 5.

This is the first passage in the Old Testament where God is called a *sela*. It is observable, that it is first used by David, who had often found refuge on a *sela* in his persecutions, and it is used more frequently by him than by all the writers of Scripture; indeed, it is only once used by any other writer in the Old Testament, in a figurative sense—viz. Isaiah (xxxii. 2), and there the metaphor is derived from the *shadow*, and not from the *height*, of the rock.

But the word rendered *rock* in v. 3 (viz. *tsur*) conveys a different idea.

It signifies what is solid, firm, compact, and unmoveable: cp. Deut. xxxii. 4.

Thus these two words (*sela* and *tsur*) intimate that God is a *sure refuge* at all times to the faithful.

3. *shield*] A figure borrowed from God's own language to Abraham (Gen. xv. 1), and from the words of Moses speaking of God (Deut. xxxiii. 29).

— *horn*] The figure is from animals, whose strength is in their horns. This figure appears first in the song of Hannah (1 Sam. ii. 1. 10), and like the other figure here, *the rock* (see v. 2, 3), serves to connect this song of David with that of Hannah; and this figure is adopted in the Gospel and applied to Christ in the Song of Zacharias (Luke i. 69), who says He has "raised to us a *horn* of salvation in the house of His servant *David*."

5. *the waves*] In the parallel place in the Psalm, xviii. 4, 5, we have the word *cords* twice (*sorrows* in the English Version), where the figure is from a hunter taking a wild beast in the coils of a net: cp. Ps. cxvi. 3.

Here David may seem to compare himself to Israel of old, delivered from the waves of the sea, which overwhelmed their enemies (cp. Isa. li. 9, 10. 15), and to foreshadow the Divine Son of David, delivered from the waterfloods of Death and the Grave, and rising by a glorious resurrection to life everlasting.

Accordingly, St. Peter seems to refer to these words when

speaking of the Resurrection of Christ (Acts ii. 24). See *Bp. Pearson*, Art. v., p. 243, note.

— *of ungodly men*] Literally, *of Belial*, who is spoken of as a person by St. Paul (2 Cor. vi. 15). See above, on Judg. xix. 22; xx. 13. 1 Sam. i. 16; ii. 12; x. 27.

7. *of his temple*] Heaven itself.

8. *Then the earth shook*] David here again seems to compare himself to Israel, delivered, amid storm and darkness, by God's power, from the depths of the Red Sea, in which their enemies were overwhelmed (see especially vv. 16, 17); and so he foreshadowed the true David, whose Death and Resurrection were prefigured by that glorious deliverance, and who by that Death and Resurrection redeemed all true Israelites, all the genuine seed of David, and overcame their enemies thereby. See above, the *Preliminary Note* to Exod. xiv.

The intention of the Holy Spirit, speaking by David, to associate his deliverance with the Exodus of Israel, and with the passage through the Red Sea, and with the future Exodus of all true Israelites, from a spiritual Egypt, in CHRIST;—so that David in his Divine Son is, as it were, a connecting link between the Ancient Hebrew Church coming out of Egypt, and the Church of Christ Universal, delivered by the Divine David from the Egypt of Sin and Satan, and brought through the Red Sea of His Passion, into "the glorious liberty of the children of God" (Rom. viii. 21);—will be evident to those who compare the descriptions here of David's deliverances, with the description of the deliverance of Israel. Compare with v. 16 here the language of Moses (Exod. xv. 8), David's own words referring to Israel's deliverance (Ps. cvi. 7; cxiv. 5), and Habakkuk's magnificent description (iii. 3—15).

11. *a cherub*] Another reference to the scenery of the Exodus from Egypt and the Wanderings in the Sinaitic wilderness, where God vouchsafed to appear enthroned on the Cherubim over the Ark (see Exod. xxv. 20: cp. note on Gen. iii. 22); and, inasmuch as the Ark was carried through the wilderness, the Mercy Seat became, as it were, God's Triumphal Chariot, as well as His Royal Throne; whence the imagery in Ezekiel (x. 2—22: cp. i. 4—28), and in the Apocalypse (Rev. iv. 7).

— *he was seen*] Manifested Himself in His glory. In Ps. xviii. 10 it is, He came flying as an eagle. Cp. Deut. xxviii. 49.

s ver. 10.
Ps. 97. 2.
† Heb. *binding of waters.*

t ver. 9.

u Judg. 5. 20.
1 Sam. 2. 10.
& 7. 10.
Ps. 29. 3.
Isa. 30. 30.
x Deut. 32. 23
Ps. 7. 13.
& 77. 17.
& 144. 6.
Hab. 3. 11.

y Ex. 15. 8.
Ps. 106. 9.
Nah. 1. 4.
Matt. 8. 26.
|| Or, *anger*,
Ps. 74. 1.
s Ps. 144. 7.
|| Or, *great*.

a ver. 1.

b Ps. 31. 8.
& 118. 5.

c ch. 15. 26.
Ps. 22. 8.
d ver. 25.
1 Sam. 26. 23.
1 Kings 8. 32.
Ps. 7. 8.
e Ps. 24. 4.
f Gen. 18. 19.
Ps. 119. 3.
& 128. 1.
Prov. 8. 32.
g Deut. 7. 12.
Ps. 119. 30, 102.

h Gen. 6. 9.
& 17. 1.
Job 1. 1.
† Heb. *to him*.
i ver. 21.

† Heb. *before his eyes*.
k Matt. 5. 7.

l Lev. 26. 28,
24, 27, 28.
|| Or, *wrestle*,
Ps. 18. 26.
m Ex. 3. 7, 8.
Ps. 72. 12, 13.
n Job 40. 11, 12.
Isa. 3. 11, 12,
17. & 5. 15.
Dan. 4. 37.
|| Or, *candle*,
Job 29. 3.
Ps. 27. 1.
|| Or, *broken a troop*.
o Deut. 32. 4.
Dan. 4. 37.
Rev. 15. 3.
p Ps. 12. 6. & 119.
140. Prov. 30. 5.

- 12 And he made * darkness pavilions round about him,
† Dark waters, *and* thick clouds of the skies ;
13 Through the brightness before him
Were ' coals of fire kindled.
14 The LORD ^u thundered from heaven,
And the most High uttered his voice ;
15 And he sent out ^x arrows, and scattered them ;
Lightning, and discomfited them ;
16 And the channels of the sea appeared,
The foundations of the world were discovered,
At the ^y rebuking of the LORD,
At the blast of the breath of his || nostrils.
17 ^z He sent from above, he took me ;
He drew me out of || many waters ;
18 ^a He delivered me from my strong enemy,
And from them that hated me :
For they were too strong for me.
19 They prevented me in the day of my calamity :
But the LORD was my stay ;
20 ^b He brought me forth also into a large place :
He delivered me, because he ^c delighted in me.
21 ^d The LORD rewarded me according to my righteousness :
According to the ^e cleanness of my hands hath he recompensed me ;
22 For I have ^f kept the ways of the LORD,
And have not wickedly departed from my God ;
23 For all his ^g judgments *were* before me :
And *as for* his statutes, I did not depart from them ;
24 I was also ^h upright † before him,
And have kept myself from mine iniquity.
25 Therefore ⁱ the LORD hath recompensed me according to my righteousness ;
According to my cleanness † in his eye sight.
26 With ^k the merciful thou wilt shew thyself merciful,
And with the upright man thou wilt shew thyself upright ;
27 With the pure thou wilt shew thyself pure ;
And ^l with the froward thou wilt || shew thyself unsavoury ;
28 And the ^m afflicted people thou wilt save :
But thine eyes *are* upon ⁿ the haughty, *that* thou mayest bring *them* down.
29 ^o For thou *art* my || lamp, O LORD :
And the LORD will lighten my darkness ;
30 For by thee I have || run through a troop :
By my God have I leaped over a wall.
31 ^p As for God, ^q his way is perfect ;
^r The word of the LORD is || tried :
|| Or, *refined*.

15. *discomfited them*] Another reference to the Exodus: see Exod. xiv. 24 (*Kay*).

17. *He drew me out*] Another reference to the Exodus. The original word here is *mashah*, which occurs only here and in Exod. ii. 10, with reference to the deliverance of *Moses* (*Luther, Kay, Keil*).

27. *with the froward thou wilt shew thyself unsavoury*] 124

μετὰ στρεβλοῦ στρεβλοθήσῃ (*Sept.*); "cum perverso perverseris" (*Vulg.*). These two verses embody the all-important truth, that God deals with every man according to his disposition. Cp. above, on the history of Balaam, Num. xxii. 20; and below, on Rom. i. 28, and on Rev. xxii. 11.

30. *have I leaped over a wall*] I have sprung over the battlements of the enemy. David and his men sprung over the wall of Zion, and took the fortress of the enemy (vii. 8).

He is a buckler to all them that trust in him.

32 For ^a who is God, save the LORD ?

And who is a rock, save our God ?

33 God is my ^r strength and power :

And he ^t maketh my way ^r perfect.

34 He ^t maketh my feet ^a like hinds' feet :

And ^s setteth me upon my high places.

35 ^r He teacheth my hands ^t to war ;

So that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation :

And thy gentleness hath ^t made me great.

37 Thou hast ^s enlarged my steps under me ;

So that my ^t feet did not slip.

38 I have pursued mine enemies, and destroyed them ;

And turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise :

Yea, they are fallen ^a under my feet.

40 For thou hast ^b girded me with strength to battle :

^c Them that rose up against me hast thou ^t subdued under me.

41 Thou hast also given me the ^d necks of mine enemies,

That I might destroy them that hate me.

42 They looked, but *there was* none to save ;

Even ^a unto the LORD, but he answered them not.

43 Then did I beat them as small ^r as the dust of the earth,

I did stamp them ^s as the mire of the street,

And did spread them abroad.

44 ^b Thou also hast delivered me from the strivings of my people,

Thou hast kept me *to be* ⁱ head of the heathen :

^a A people *which* I knew not shall serve me.

45 ^t Strangers shall ^{||} submit themselves unto me :

As soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away,

And they shall be afraid ⁱ out of their close places.

g 1 Sam. 2. 2.
Isa. 45. 5, 6.

r Ex. 15. 2.
Ps. 27. 1.
& 28. 7, 8.
& 31. 4.
Isa. 12. 2.
† Heb. *riddeth*,
or, *looseth*.
s Heb. 13. 21.
t Deut. 18. 13.
Job 22. 3.
Ps. 101. 2, 6.
& 119. 1.
† Heb. *equalleth*.
u ch. 2. 18.
Hab. 3. 19.
x Deut. 32. 13.
Isa. 33. 16.
& 58. 14.
y Ps. 144. 1.
† Heb. *for the*
war.
† Heb.
multiplied me.
z Prov. 4. 12.
† Heb. *ankles*.

a Mal. 4. 3.

b Ps. 18. 32, 39.

c Ps. 44. 5.
† Heb. *caused to*
bow.
d Gen. 49. 8.
Ex. 23. 27.
Josh. 10. 24.

e Job 27. 9.
Prov. 1. 28.
Isa. 1. 15.
Mic. 3. 4.
f 2 Kings 13. 7.
Ps. 35. 5.
Dan. 2. 35.
g Isa. 10. 6.
Mic. 7. 10.
Zech. 10. 5.
h ch. 3. 1.
& 5. 1.
& 19. 9, 14.
& 20. 1, 2, 22.
i Deut. 28. 13.
ch. 6. 1—14.
Ps. 2. 8.
k Isa. 55. 5.
† Heb. *Sons of*
the stranger.
† Or, *yield*
joyous obedience.
† Heb. *its*.
see Deut. 33. 29.
l Mic. 7. 17.

Ps. 66. 3. & 81. 15.

32. *who is God, save the LORD? And who is a rock, save our God?* He adopts the language of Moses in his song, Deut. xxxii. 4. 15. 18. 30, 31, in all which places the word *tsur*, rock, is applied to God; and that is the first passage in the Bible, and the only chapter in the Pentateuch, where that figure is used; and it is next adopted in 1 Sam. ii. 2, "There is none holy as the Lord; for there is none beside Thee, neither is there any *Rock* like our God." In the present chapter the figure is used four times, vv. 3. 32. 47 twice, and below, xxiii. 3. These are the only places up to this point in the Hebrew Bible where the word *tsur* is thus used, and they serve to mark the connexion between the hymns of Moses, of Hannah, and of David.

34. *like hinds' feet* Like the feet of a gazelle. "The sacred writers (says Dr. Thomson) frequently mention gazelles under the various names of harts, roes, and hinds. They are celebrated for their activity. Thus Jacob says of Naphtali, 'he is a hind let loose' (Gen. xlix. 21); and his mountains abound in gazelles to this day. Asahel was light of foot like a wild roe (2 Sam. ii. 18); and David says, 'He maketh my feet like hinds' feet, and setteth me upon my high places.' I have often stopped to admire the grace, ease, and fearless security with which these pretty creatures bound along the high places of the mountains" (Dr. Thomson, The Land and Book, p. 172).

— *setteth me upon my high places* So God exalts believers in Christ, even to heavenly places, and makes them to sit there together with Him, Eph. ii. 6.

35. *He teacheth my hands to war* Compare the language of the Apostle, speaking of himself, 2 Cor. x. 4, 5.

36. *thy gentleness* Thy gracious condescension to my prayer for help.

41. *Thou hast also given me the necks of mine enemies* See above, Josh. x. 24, where is also a figure of Christ's victory, and of the victory of all Christians in Him. 1 Cor. xv. 25—28. 57.

44. *Thou also hast delivered me—A people which I knew not shall serve me* This and the two following verses, fulfilled in part in David, will be accomplished completely in Christ: cp. Isa. lv. 5; lxx. 1. Rev. vi. 15, 16; xix. 16.

45. *Strangers shall submit themselves unto me* shall lie to me; play the hypocrites; render me homage in an obsequious and servile manner; there is a reference here to the words of Moses, Deut. xxxiii. 29.

— *As soon as they hear* Literally, *at the hearing of the ear*.

46. *shall fade away* Shall wither, as if scorched up by my power.

— *shall be afraid* Literally, *they shall gird themselves and come out*, if the reading be correct (see Gesen. 261); or, if the reading in the parallel place in the Psalm (Ps. xviii. 46) be adopted, they shall come forth trembling from their hiding-places: cp. Micah vii. 16, 17. Hos. xi. 11.

- 47 The LORD liveth ; and blessed be my rock ;
And exalted be the God of the ^m rock of my salvation.
- 48 It is God that † avengeth me,
And that ^a bringeth down the people under me,
- 49 And that bringeth me forth from mine enemies :
Thou also hast lifted me up on high above them that rose up against me :
Thou hast delivered me from the ^o violent man.
- 50 Therefore I will give thanks unto thee, O LORD, among ^p the heathen,
And I will sing praises unto thy name.
- 51 ^q He is the tower of salvation for his king :
And sheweth mercy to his ^r anointed,
Unto David, and ^s to his seed for evermore.
- XXIII. ¹ Now these be the last words of David.
David the son of Jesse said,
^a And the man *who was* raised up on high,
^b The anointed of the God of Jacob,
And the sweet psalmist of Israel, said ;
^{2 c} The Spirit of the LORD spake by me,
And his word *was* in my tongue.
³ The God of Israel said,
⁴ The Rock of Israel spake to me ;
|| He that ruleth over men *must be* just,
- m Ps. 89. 26.
† Heb. *giveth*
avengement for
me.
1 Sam. 25. 39.
ch. 18. 19, 31.
n Ps. 144. 2.
o Ps. 140. 1.
p Rom. 15. 9.
q Ps. 144. 10.
r Ps. 89. 20.
s ch. 7. 12, 13.
Ps. 89. 29.
a ch. 7. 8, 9.
Ps. 78. 70, 71.
& 89. 27.
b 1 Sam. 16. 12,
13.
Ps. 89. 20.
c 2 Pet. 1. 21.
1 Deut. 32. 4, 31.
ch. 22. 2, 32.
|| Or, *Be thou*
ruler, &c.
Ps. 110. 2.

50, 51. *Therefore I will give thanks unto thee—Unto David, and to his seed for evermore*] The Holy Ghost, speaking by St. Paul (Rom. xv. 9), teaches us that here is a Divine prophecy of the union of the Gentiles with the Jews, in one universal Church, and in a song of thankfulness to God for His mercies, not only to David personally, but to David in *his seed for evermore*, that is, to the blessed company of all faithful people of every age and nation, united together in heavenly glory in Christ. See above, on vii. 13—16, where God makes this promise of perpetuity of duration and of dominion to David's seed in Christ.

Here also the Holy Spirit, speaking by David, uses the same language as He had uttered before by Moses (see on Deut. xxxii. 43), and by Hannah (1 Sam. ii. 10). And St. Paul, by joining the last utterances of Moses with the last utterance of David, and by combining them together in two consecutive verses in his Epistle to the Romans (Rom. xv. 9, 10, 12), and by adding thereto the words of the evangelical prophet Isaiah, "There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust" (Isa. xi. 1. 10), instructs us that the consummation, to which Moses in the Law, and David in the Psalms, and the Holy Prophets looked, was one and the same—the UNION of ALL NATIONS in CHRIST and His Church.

PRELIMINARY NOTE TO CHAP. XXIII.

THE LAST WORDS OF DAVID.

These "*last words of David*" are not to be considered as the last which he spoke as a *man* in his personal capacity (for later sayings of his are found in 1 Kings i. and ii.), but they are his "*novissima verba*," his farewell utterances, as a divinely inspired *Prophet of God*. All his hopes and desires are summed up in them. They are like the seal, which God the Holy Ghost, Who spake by him, sets to the whole history of his life; and in them he leaves a last testimony to the world, of his faith in the promise of perpetuity, which he had received through Nathan the prophet from God: see above, vii. 12—17.

It is to this faith, in which David spake, and in which he fell asleep; it is to this blessed hope, and to its farewell utterances, that St. Peter refers when he says, "The patriarch David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh *He would raise up CHRIST to sit on his throne*—he, seeing this before, spake of the resurrection of CHRIST:" see Acts ii. 29—31. Cp. Acts xiii. 33—37.

The Jews themselves acknowledge these words to be the

profession of faith, which David, the King, the Psalmist, and the Prophet, delivered as his final utterance to the world: cp. *Luther's Works*, xxxvii. p. 1. *Calovius*, *Bibl. Illust.* p. 778. *Hengstenberg*, *Christologie*, i. 169.

1. *David the son of Jesse said*] Literally, the saying or utterance of *David the son of Jesse*. The word here used and rendered, *said*, is properly the passive participle *scdm*, from *scam*, to speak by Divine Inspiration (see *Genes.* 525).

By means of this solemn word, this prophecy of David is linked on to that of Balaam concerning the Messiah, which is introduced in the same way: see Num. xxiv. 3, 4, 15, 16.

But there is this difference between the *scdm*, *effatum*, or prophetic utterance of Balaam and David, that one is the utterance of a man falling into a trance, the other is that of one lifted up on high, and greatly favoured by God (*Kail*).

— *raised up on high, the anointed of the God of Jacob*] Raised from the low estate of a shepherd to the throne of Israel (see Ps. lxxviii. 72), and anointed by God Himself. This is the correct interpretation; the other, which is found in the *Vulgate*, "*cui constitutum est de Christo*," and is adopted by *Luther*, *Pfeiffer* (*Dubia*, p. 211, "*David confirmatus est de Messia*"), and others, cannot be maintained on grammatical grounds.

— *the sweet psalmist of Israel*] Literally, who is *acceptable* (to God) in the psalms (in hymns of praise to God) of *Israel*. David here speaks by inspiration, concerning what the Holy Ghost had uttered by his means (see v. 2). This is not *self-praise*, any more than the words of Moses, "the man Moses was very meek," are: see above, on Num. xii. 3, and the words of Samuel, 1 Sam. xii. 11.

2. *The Spirit of the LORD spake by me*] As Christ Himself bears witness: Matt. xxii. 43. Cp. Acts ii. 30; iv. 25: cp. *Bp. Pearson*, Art. i. p. 8. David says of himself, "My tongue is the pen of a ready writer" (Ps. xlv. 2); it was God's secretary.

It is not without reason that many expositors have seen here a prophetic revelation of the Three Persons of the Blessed Trinity, speaking to David;

(1) The Spirit of the Lord, God the Holy Ghost.

(2) The God of Israel, God the Father.

(3) The Rock of Israel, God the Son: see *Luther*, l. c., and *Calovius*, *Bibl. Ill.* p. 778.

3. *The Rock of Israel*] See above, on xxii. 2, 3. The original word here is *tsur*. "*Tribuit Scriptura Christo peculiariter nomen Petrus*" (*Calovius*). Cp. below, on Matt. xvi. 18.

3, 4, 5. *He that ruleth over men must be just—raise*] The

Ruling *in the fear of God.

- 4 And *he shall be as the light of the morning, when the sun riseth, Even a morning without clouds ; As the tender grass springing out of the earth by clear shining after rain.*
- 5 Although my house *be* not so with God ;
- * Yet he hath made with me an everlasting covenant, Ordered in all *things*, and sure : For *this* is all my salvation, and all my desire, Although he make it not to grow.
- 6 But *the sons of Belial shall be* all of them as thorns thrust away, Because they cannot be taken with hands :
- 7 But the man *that shall touch them* Must be † fenced with iron and the staff of a spear ; And they shall be utterly burned with fire in the *same* place.

e Ex. 18. 21.
2 Chron. 19. 7, 9.
f Judg. 5. 31.
Ps. 89. 36.
Prov. 4. 18.
Hos. 6. 5.
See Ps. 110. 3.

g ch. 7. 15, 16.
Ps. 89. 29.
Isa. 55. 3.

† Heb. *Alled*.

words inserted in italics in the Authorized Version in these three verses would be better omitted. These verses contain the sum of David's utterances, the substance of David's faith and hope, the kernel of all the Messianic Psalms ;

David has a vision of Christ, and he thus describes what he sees. In his spiritual ecstasy and rapture he pours forth his utterances with vehemence and brevity, and with characteristic abruptness he omits verbs, and in the vigorous language of nouns he declares the character of the Divine Person Whom he beholds. He takes as it were the trumpet of prophecy in his hands, and lifts up his voice, as a herald of the Messiah, and proclaims the attributes and prerogatives of the Judge and King, Whose Coming he beholds ;

These verses may thus be translated :—

*A Ruler over men, Righteous ;
One who ruleth in the fear of God.*

The best comment on them is Jeremiah xxiii. 5, 6 :—

Behold, the days come, saith the Lord,
That I will raise unto David a righteous Branch,
And a King shall reign and prosper,
And shall execute judgment and justice in the earth.
And this is His name whereby He shall be called, "THE
LORD OUR RIGHTEOUNESS."

Compare Ps. lxi. 2. Isa. xi. 1—4, and Zech. ix. 9.

Next follows a description of the blessed effects of Christ's kingdom, in dispelling the darkness and in diffusing light over the world ; *And as light of the morning the Sun shall arise ; as morning, and no clouds.*

Christ is the Sun of Righteousness (Mal. iv. 2), and He shall arise as the Dayspring from on high (Luke i. 78) ; and no clouds shall be seen, for they shall be dispersed by the brightness of His rising.

From His brightness and rain, the greenness from the earth (sprouts forth).

David is here describing the consequences of Christ's Birth and of His Resurrection, and of the light, and dews, and showers of the Holy Spirit, making the earth to flourish ; as the Psalmist himself says (Ps. lxxii. 6), "He shall come down, like rain upon the mown grass, as showers that water the earth." And again (Ps. lxxiii. 9), "Thou sentest a gracious rain on Thine inheritance, and refreshedst it when it was weary." cp. Deut. xxxii. 2. Isa. xlv. 3, 4, "I will pour water upon him that is thirsty, and floods upon the dry ground ; and they shall spring up among the grass, as willows by the water courses" (lv. 10, 11).

The Birth of Christ was from the gracious dews of the Holy Spirit, as the Angel said to the Blessed Virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke i. 35) ; and the Incarnation of Christ is the origin of all spiritual grace to mankind. As an ancient writer expounds the words, "Ecclesia, oriente Sole, Christo resurgente, absque nubibus rutilat. Pluvia, evangelica prædicatio. Herba credentem significat populum" (*Angelomus*).

For is not so my house with God ? Is it not thus blessed by Him ? Certainly it is ; as to the construction, cp. Hos. xi. 5. Mal. ii. 15 (*Ewald*, § 824. *Keil*).

Because He has established with me an everlasting covenant. As had been declared by Nathan to David (see vii. 12—17). Comp. the paraphrase here in the *Chaldee Targum*.

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Ordered in all and guarded. He compares the covenant to a strong fortress or city wall, ordered, and furnished, and safely guarded, so as to be impregnable : cp. *Gesen.* 654 and 837 for an explanation of the original words here used.

For all my salvation, and all my desire, will He not make it grow ? Will not God make my salvation and my desire to spring forth and flourish in His own appointed season ? Assuredly He will. David here looks forward to the coming forth of Christ with all His blessed influences, as a branch from the stem of his own family, of which the Prophets speak, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots" (Isa. xi. 1), which St. Paul applies to Christ (Rom. xv. 12).

But Belial (i.e. worthlessness and wickedness : see Deut. xiii. 18 ; xv. 9. Judg. xix. 22 ; xx. 13. 1 Sam. i. 16. 2 Sam. xx. 1). *All of them are thorns cast away.* They are thorns which are uprooted from the field in order to be burned. Such are the wicked rooted out of the field of God's Church : cp. Matt. xiii. 30.

For men will not gather them in their hand. They are not like good wheat, which men gather into sheaves. "With them the mower filleth not his hand," as David says, "neither he that bindeth up the sheaves his bosom" (Ps. cxxix. 7).

He who grapples with them will provide himself with iron, and spear, and staff ; and they shall utterly be burned with fire in their own place. David is here speaking, as the Jews themselves confess, of the future judgment to be executed by the Son of David, the Messiah, at the Great Day : see the *Chaldee Targum* here. Cp. Luke xix. 27. Heb. vi. 8.

DAVID'S WORTHIES.

After the foregoing final prophecy of David, concerning the Coming of Christ, and its blessed spiritual consequences to the World, even to the end of time, the Sacred Historian inserts a Catalogue of David's mighty men—his heroes or worthies.

In their names and deeds we may see a foreshadowing of the noble acts effected by the Apostles, and others in succession after them, in the Christian Church, its Martyrs, Confessors, and other champions of the Cross, animated by the Spirit, Whom Christ sent to enable them to overcome the enemies of the Faith. Thus the acts of these mighty men are exemplary to the soldiers of Christ.

David's worthies are divided into three classes :—

- (1) Consisting of the three (8—12).
- (2) Of two (18—23).
- (3) Of 32 (24—55) ; v. 34 contains three names.

Twelve of these, viz. the five of the first two classes, and seven of the third, were chiefs for a month respectively of a body of 24,000 apiece (see 1 Chron. xxvii. 1—15). Joab is not mentioned in this catalogue. Cp. v. 23.

Many critics have endeavoured to force the two accounts, here and in 1 Chron. xxvii. 1—15, into verbal identity ; and a great many constrained conjectural emendations have been proposed by them for this purpose. It seems more reasonable to suppose that the two writers are giving various details concerning David's worthies, and, sometimes, concerning different periods of David's history, and that the latter writer is not a mere copyist of the former.

|| Or, *Jashob-*
besseth the Tach-
monite, head of
the three.

|| See 1 Chron. 11.
11. & 27. 2.

† Heb. *slain*.
h 1 Chron. 11. 12.
& 27. 4.

⁸ These be the names of the mighty men whom David had : || The Tachmonite that sat in the seat, chief among the captains ; the same was Adino the Eznite : || he lift up his spear against eight hundred, † whom he slew at one time. ⁹ And after him was ^b Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away : ¹⁰ He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and the LORD wrought a great victory that day ; and the people returned after him only to spoil.

i 1 Chron. 11. 27.
k See 1 Chron.
11. 13. 14.
|| Or, *for foraging*.

¹¹ And after him was ^l Shammah the son of Agee the Hararite. ^m And the Philistines were gathered together || into a troop, where was a piece of ground full of lentiles : and the people fled from the Philistines. ¹² But he stood in the midst of the ground, and defended it, and slew the Philistines : and the LORD wrought a great victory.

i 1 Chron. 11. 15.
|| Or, *the three*
captains over the
thirty.
m 1 Sam. 22. 1.
n ch. 5. 18.
o 1 Sam. 22. 4. 5.

¹³ And ¹ || three of the thirty chief went down, and came to David in the harvest time unto ⁿ the cave of Adullam : and the troop of the Philistines pitched in ⁿ the valley of Rephaim. ¹⁴ And David was then in ^o an hold, and the garrison of the Philistines was then in Beth-lehem. ¹⁵ And David longed,

An elaborate essay on the catalogue in this chapter, as compared with the catalogue of worthies in 1 Chron. xi., may be seen in *Dr. Kennicott's Dissertations*, Oxford, 1753, vol. i. 15—518. The learned author of that essay seems to have been biassed by a theory that the two catalogues were originally almost identical, and ought to be brought into coincidence with one another.

8. *The Tachmonite that sat in the seat* || or, *Jashobeam the son of Hachmoni* : see 1 Chron. xi. 11 ; and compare v. 9 here, where the son of Achochi is the same person with the Achochite.

The reading in the extant MSS. here is supposed by some to have arisen from the occurrence of the words *bashshebeth*, in the seat, in the previous verse (*Dr. Kennicott*, who enlarges at much length on the words of the text here, as compared with 1 Chron. xi. 11 : see his *Dissertations*, vol. i. pp. 64—128).

If the words in the MSS. here are genuine, they mean *sitting in the seat* (*Gesen.* 372). This reading is confirmed by the *Targum* here, and by *Syriac*, and *Arabic*, and *Vulg.*, and is not hastily to be abandoned. The name *Jashobeam*, in *Chronicles*, means to whom the people turn. Cp. *Fuerst*, p. 616.

— *the captains* || So *Gesen.*, p. 823 ; or, rather, adjutants of the king (*Keil*, p. 356).

— *the name was Adino the Eznite* || The Hebrew words here (*hu adino ha-etseno*) are supposed by some to be equivalent to those in the parallel place of *Chronicles* (*hu orer eth chonitho*), he lifted up his spear. But it is not easy to see how they could have been formed from them. It is conjectured by *Simonis* and *Gesenius*, pp. 608. 648, that the sense is he (fought with) the wielding (or vibration) of his spear against —. Cp. *Grove* and *Bullock* in B. D. i. 604. 934 ; and below, on 1 Chron. xi. 11.

The *Sept.* has, “Adino the Ezrite, he drew his sword ;” and the *Targum* has, “hurling with his spear ;” and the *Syriac* has the name “Gedchu.” *Abarbanel* thinks that his second name was *Adino ha-azri*. Adina occurs as a name 1 Chron. xi. 42. The words, he lift up his spear, might be omitted without detriment to the sense “he stood alone against ;” and the difference of numbers (see next note) seems to suggest as probable that the battle here spoken of is a different one from that in the *Chronicles* ; and that it is not reasonable to attempt to force the two accounts into verbal identity.

The opinion of *Pfeiffer* (*Dubia*, p. 213) deserves attention. The words *Jashob bashshebeth* here, and *Jashobeam* in *Chronicles*, contain two descriptions of the same person ; and the words *Tachmonite* and *son of Hachmoni* represent reciprocally the cognomen of the person and the name of his father ; *Adino ha-etseno* is another name of the same hero, with the addition of the name of his birth-place ; this is omitted in the *Chronicles*, and it is there added that “he brandished his spear,” and routed the enemy therewith. “Binomines Hebræi erant, nec opus ut omnia simul et semel in uno loco referantur.” So *Pagninus*, *Vatablus*, and *Calovius*, p. 784. We shall see numerous in-

stances of double names borne by the same person among David's worthies : see below, vv. 25. 27. 28. Why should we be surprised at this, any more than at the different names borne by the same Apostles of Christ ? see on Matt. x. 3. 4.

— *eight hundred—at one time* || In the extant MSS. of the *Chronicles* the number is *three hundred* : cp. v. 18. But (as *Kimchi* supposes) the two writers are probably speaking of two different battles : see the foregoing note ; and this is the reason why each of the two writers adds “at one time,” suggesting that other feats were done at another time (*Pfeiffer*).

9. *Eleazar the son of Dodo* || or, of *Dodai* : see 1 Chron. xvii. 4.

— *the Ahohite* || Literally, *the son of Achochi* ; in the *Chronicles* he is called an *Achochite* ; the patronymic.

— *with David* || The *Chronicles* here adds the place, “at Pas-dammim” (1 Chron. xi. 13) ; probably Ephes-dammim (1 Sam. xvii. 1).

— *when they defied the Philistines* || In answer to the former proud boast of Goliath, who had defied the armies of the Living God in the same place (1 Sam. xvii. 10. 36).

This incident, recorded here, is not mentioned in the *Chronicles* ; here is one of the numerous evidences that the two catalogues are supplementary to each other, and ought to be treated as such, and not to be forced (as they are by some critics) into identity by violent conjectural alterations. This has been attempted, in part, by *Kennicott*, pp. 128—144.

11. *Hararite* || Perhaps the mountaineer (*Syriac*, *Arabic*, *Gesen.*).

— *a troop* || The original word, signifying a *heap*, is explained in the *Chronicles* (1 Chron. xi. 13. 15).

— *lentiles* || In the *Chronicles* it is added that there was *barley* there (1 Chron. xi. 13). Doubtless the field (a large plain) was sown with both ; the independence of the two writers is thus shown ; and the latter intended that his own account should be supplementary to the former : see the notes there.

13. *three of the thirty* || Their names are not mentioned. God knows them, as He knows the noble acts of all His Saints and Martyrs, and will reward them at the Great Day, although, like the far greater part of the actions and sufferings of the holy Apostles themselves, they are not written in any earthly histories. Their names are “in the book of life” (Phil. iv. 3), and their acts, unknown to men, are registered in God's Martyrology.

— *harvest time* || When thirst would be most intense. In the *Chronicles* it is added that they came “to the flock.”

— *cave of Adullam* || Where David had hid himself, when persecuted by Saul (see 1 Sam. xxii. 1), and where he was fortifying himself against the Philistines when they came against him, as described above (v. 17, 18), as appears probable from the mention of “the valley of Rephaim.” Cp. *Josephus*, vii. 12. 4.

14. *an hold* || A fortress.

and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! ¹⁶ And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. ¹⁷ And he said, Be it far from me, O LORD, that I should do this: *is not this* ^p the blood of the men that went ^{p Lev. 17. 10.} in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

¹⁸ And ^q Abishai, the brother of Joab, the son of Zeruiah, was chief among ^{q 1 Chron. 11. 20.} three. And he lifted up his spear against three hundred, [†] and slew them, and ^{† Heb. slain.} had the name among three. ¹⁹ Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

²⁰ And Benaiah the son of Jehoiada, the son of a valiant man, of ^r Kabzeel, ^{r Josh. 15. 21.}

^{15.} *Oh that one would give me drink of the water of the well of Beth-lehem*] His own birth-place; water which he knew to be refreshing, especially at that sultry time of harvest. But it was then possessed by the Philistines, the enemies of Israel and of God.

Bethlehem itself is now ill supplied with water (*Thomson*, p. 647), and no Well has been found within the city or near the gate (*Robinson*, ii. 158). There is a cistern of clear cool water about half a mile N.E. of the town (*Ritter*, *Tobler*), and it is called "the Well of David" (*Robinson*); near it, according to tradition, was "Jesse's house" (*Keil*). *Josephus* says (vii. 12. 4) that the Well was near the gate.

DAVID AND THE WATER OF THE WELL AT BETHLEHEM.

^{16.} *he would not drink thereof, but poured it out unto the LORD*] As a drink-offering. He gives the reason: that he looked upon it, not as water, but blood (v. 17), being procured at the hazard of their lives; and he knew that it was forbidden by the Law to drink of blood (Lev. xvii. 11, 12); as is related in 1 Chron. xi. 18, 19, he said, "Shall I drink the blood of these men that have put their lives in jeopardy?" Therefore he would not drink it, but poured it out to the Lord. *Josephus* adds (vii. 12. 4) that he gave thanks to God for the preservation of their lives.

(1) There is a moral lesson in this history, as an example of resistance to, and sacrifice of, the fleshly appetite. Examples of this kind are cited from profane history; viz. of Alexander the Great, in his Indian campaign, refusing a proffered draught of water, when he was parched with thirst, saying, "Nec solus, inquit, bibere sustineo; nec tam exiguum omnibus dividere possum" (*Quint. Curt.* vii. 5); and of Cato Uticensis,

"— Somni parcissimus ipse est;
Ultimus haustor aque; quum tandem fonte reperto
Indiga conatur latices potare juvenis,
Stat dum lixa bibat"

(*Lucan*, ix. 590). In the words of *Bp. Sanderson* (i. 107), slightly modified: When thou observest thy will eagerly bent upon some one thing, deny thyself: curb thy desires, though they be somewhat importunate, and thou shalt find incredible benefit by it. This is one of the best uses of fasting; to cross the appetite and pull down the will. Cp. Solomon's words, "Put a knife to thy throat" (Prov. xxiii. 2), and "Buffet thy body" (1 Cor. ix. 27). Exercise rule over thy will (1 Cor. vii. 37). David would not taste a drop of the water of the well by the gate of Bethlehem, but in condemnation of his appetite, which had exposed such worthy persons to the hazard of their lives, poured it out before the Lord. What a mass of sin and misery would he have escaped, if he had so denied himself in the matter of Uriah! Verily, there is no conquest like this, for a man to conquer himself.

"Fortior est, qui se quam qui fortissima vincit
Oppida—"

"Est virtus licitis abstinuissse bonis."

And to adopt also the words of *S. Ambrose* (Apol. David i.), "David overcame nature by not drinking when he thirsted: and he thus taught his army by his example to endure thirst, and showed them that he would not expose his soldiers to danger in order to gratify any ambitious desires of his own. To him the water would have no sweetness, being tainted with the taste of the death of his friends."

(2) Some of the Fathers suppose that this incident is related in order to show that David, who had not been content with his

own wives, nor to drink "water out of his own cistern" (Prov. v. 15), but had coveted his neighbour's wife, and had been guilty of adultery with her, had now mastered his passions: see *Chrys.* in Ps. l., and *S. Ambrose* de Jacob i. 1: "Humanum passus est David ut concupisceret, sed concupiscentiam rationabiliter parato fraudavit remedio." Cp. *S. Gregor.* in Registro ix. 39: "Licebat ei bibere, si voluisset; sed quia illicita se fecisse meminerat, laudabiliter a licitis abstinebat."

David, who before had yielded to his carnal appetite in a lawless lust, in his palace at Jerusalem, in the cool eventide (see xi. 2), now triumphs over the natural appetite of thirst in a scorching summer's day. He who before had shed the blood of his faithful soldier Uriah, now shrinks from drinking the water because it seemed to be purchased by those who willingly hazarded their lives; and he poured out the water on the ground.

It is well said by an ancient expositor: "In sacrificium Domini effusa aqua conversa est, quia culpam concupiscentiæ mactavit per penitentiam. Qui quondam concupiscere alienam uxorem non timuit, post etiam quia concupierat expavit. Quia illicita perpetrassse meminerat, contra seipsum jam rigidus etiam a licitis abstinebat." "Quod aquam bibere noluit, sed eam Domino libavit, exemplum præbuit militibus suis. Vicit naturam, ut suo exemplo omnis exercitus vincere sitim disceret" (*Angelomus*).

(3) Yet further, as some of the Christian Fathers suggest, the incident here recorded by the Holy Ghost has not only a moral, but also a spiritual, prophetic, and typical meaning (see *S. Ambrose*, Apol. Dav. i. 7). David was a prophet: he spake by the Spirit; he foreknew that CHRIST would spring from his own loins (Acts ii. 30). He prophesied by this action; though we are not bound to suppose that he himself understood its meaning, any more than we are to suppose that he, or any other prophet, understood the full meaning of what they uttered in words. The events of the Gospel have explained to us the meaning of many acts and utterances of Patriarchs and Prophets, which were not significant to themselves. Christ is the true Well-spring of Bethlehem, gushing forth with living waters of salvation. David thirsted for the water which would spring from that divine well. But he did not drink of it, and he was overruled by a divine instinct to pour it out, as blood, before the Lord. David represents the faithful souls of the Patriarchs thirsting for Christ (Ps. xlii. 1).

(4) The Well of Bethlehem was in the hands of the Philistines, and David's three valiant men broke through the host of the enemy and drew water from it at the risk of their lives, and gave it to David, who poured it out, as blood, before the Lord. The water is called their blood. They represent Christ's self-sacrifice for us, and our own duty. To win Christ requires a spirit of martyrdom; and when He is gained, and when the soul receives Him who was pierced on the Cross, and who is the "true fountain opened to the house of David for sin and for uncleanness" (Zech. xiii. 1), and from whom "came forth blood and water" (John xix. 34. 1 John v. 6) to save, cleanse, and refresh us, then we are not to look for carnal delights, but for something far higher, nobler, and sweeter than all earthly pleasure; we are to find our joy in Him, and in sacrificing ourselves for Him; then He becomes our all-sufficient Sacrifice before the Lord, and we are accepted thereby: cp. *Methodius* in Hypapante; *Eucherius*, *Bede*, *Angelomus* here.

^{18.} *Abishai*] See 1 Sam. xxvi. 6. 1 Chron. xi. 20.

— *three*] Three with whom he was classed, not the first three.

^{20.} *Benaiah the son of Jehoiada*] The priest: 1 Chron.

† Heb. *great of ucl.*
 s Ex. 15. 15.
 † Chron. 11. 22.
 † Heb. *lions of God.*
 † Heb. *a man of countenance, or, sight:* called,
 1 Chron. 11. 23,
a man of great stature.

|| Or, *honourable among the thirty.*

t ch. 8. 18.
 & v. 23.
 || Or, *council.*
 † Heb. *at his command.*
 1 Sam. 22. 14.
 u ch. 2. 18.
 x See 1 Chron. 11. 27.

|| Or, *callings.*
 Deut. 1. 24.
 y Judg. 2. 9.

z ch. 20. 26.

a ch. 11. 3, 6.

a ch. 21. 1.

|| *Satan.*
 See 1 Chron. 21. 1.
 James 1. 13, 14.

† who had done many acts, * he slew two † lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: ²¹ And he slew an Egyptian, † a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. ²² These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

²³ He was || more honourable than the thirty, but he attained not to the *first* three. And David set him * over his || † guard.

²⁴ * Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem, ²⁵ * Shammah the Harodite, Elika the Harodite, ²⁶ Helez the Paltite, Ira the son of Ikkesh the Tekoite, ²⁷ Abiezer the Anethothite, Mebunnai the Hushathite, ²⁸ Zalmon the Ahohite, Maharai the Netophathite, ²⁹ Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, ³⁰ Benaiah the Pirathonite, Hiddai of the || brooks of * Gaash, ³¹ Abi-albon the Arbathite, Azmaveth the Barhumite, ³² Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, ³³ Shammah the Hararite, Ahiam the son of Sharar the Hararite, ³⁴ Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, ³⁵ Hezrai the Carmelite, Paarai the Arbite, ³⁶ Igal the son of Nathan of Zobah, Bani the Gadite, ³⁷ Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah, ³⁸ * Ira an Ithrite, Gareb an Ithrite, ³⁹ * Uriah the Hittite: thirty and seven in all.

XXIV. ¹ And * again the anger of the LORD was kindled against Israel, and || he moved David against them to say, * Go, number Israel and Judah. ² For

xxvii. 5: cp. 1 Chron. xii. 27. Benaiah was the captain of the Cherethites: viii. 18; xx. 23.

— *the son*] And therefore renowned, through his grandfather as well as his father, in war. So *Targum* and *Vulg.*

— *valiant*] Literally, of life and valour (*Gen.* 273).

— *of Kabzeel*] In the south of Judah (*Josh.* xv. 21). He was a Levite by descent, but an inhabitant of Judah.

— *two lionlike men*] Literally, two *ariels*, or *lions of God*; a name given to valiant men (like “Cœur de Lion”) by the Arabs and others (*Bochart*). He slew two lionlike men, and a lion also.

— *of a pit*] or cistern, where he had taken refuge. Benaiah leapt into it and grappled with the lion there, in a snowy day, which is apt to benumb man's strength and to cool the courage, and when beasts of prey are most fierce and ravenous from hunger. The pit was probably near a house, and the lion was lying in wait for his prey.

²¹. *a goodly man*] A prodigious man, a man to be gazed at with wonder, for his size; he was five cubits high: see 1 Chron. xi. 23.

²³. *his guard*] His body-guard (viii. 18; xx. 23). Who the third was, is not mentioned. Could it be Joab? Was he degraded, and is his name omitted, on account of his crimes? Both his brothers, Abishai (v. 18) and Asahel (v. 24), occur in the list. His armour-bearer is mentioned (v. 37). Thus there are “some first that shall be last, and the last first.”

Joab's prowess is described in the first place in the catalogue in 1 Chron. xi., and though his name is not expressly mentioned in this list, it being well known, yet it is supposed here in order to complete the number, 37 (*Kennicott*, p. 16).

²⁵. *Shammah*] Called Shammoth, 1 Chron. xi. 27.

— *Harodite*] See Judg. vii. 1.

²⁶. *Paltite*] Pelonite, 1 Chron. xi. 27.

²⁷. *Mebunnai*] Called perhaps Sibbecai, 1 Chron. xi. 29.

²⁸. *Zalmon*] Called also perhaps Ilai, 1 Chron. xi. 29.

²⁹. *Heleb*] Called also Heled, 1 Chron. xi. 30.

³⁰. *Pirathonite*] Of the tribe of Ephraim, s.w. of Nablus, Judg. xii. 13.

— *Hiddai*] Called also Hurai, 1 Chron. xi. 32.

— *Gaash*] in Ephraim, *Josh.* xiv. 30.

³¹. *Abi-albon*] Called also Abiel, 1 Chron. xi. 32.

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— *Arbathite*] From Arabah, in the wilderness of Judah (*Josh.* xv. 61; xviii. 18. 21).

— *Barhumite*] Of Bahurim, xvi. 5.

³². *of the sons of Jashen*] The two following were his offspring—Jonathan and Shammah.

³³. *Sharar*] Called also Sacar, 1 Chron. xi. 35.

³⁴. *Eliam*] The father of Bathsheba (xi. 8, and 1 Chron. iii. 5).

If this is correct, then we see both the father and husband of Bathsheba (v. 39) were among David's worthies.

³⁵. *Carmelite*] Of Judah, 1 Sam. xxv. 2.

³⁶. *Ithrite*] Of Kirjath-jearim, 1 Chron. ii. 53.

³⁹. *Uriah*] See v. 34. The names of the principal heroes and worthies of David are recorded here and in the Book of Chronicles; and the names of all the faithful soldiers and servants of the true David, whether they be men, women, or children, are “written in the Book of Life” (*Phil.* iv. 8).

CH. XXIV. 1. *And again*] That is, after the three years' famine recorded in xxi. 1.

— *the anger of the LORD was kindled against Israel*] Probably for their sins in joining in the rebellion of Absalom against David: see xv. 13, “The hearts of the men of Israel are after Absalom;” and xviii. 7, and for their participation also in the rebellion of Sheba the son of Bichri: see xx. 2, “Every man of Israel went up from after David, and followed Sheba;” and for other transgressions.

DAVID NUMBERING ISRAEL.

— *and he moved David against them to say, Go, number Israel and Judah*] In 1 Chron. xxi. 1, it is said, *Satan* stood up against Israel, and provoked David to number Israel.

How is this to be explained?

(1) It is replied by some, that “he moved David” is to be translated here *impersonally*, according to a common Hebrew usage, and that it signifies “one moved David,” and is equivalent to the passive, *David was moved*; *Castalio*, *Gataker*, *Le Clerc*; and so *Dr. Waterland*, *Ser. Vind.*, p. 150: cp. the learned remarks of the *Rev. S. C. Malan*, “Philosophy and Truth,” p. 159, who would supply the nominative *Satan*, as in our margin.

the king said to Joab the captain of the host, which *was* with him, || Go now ¹ Or, *Compass*. through all the tribes of Israel, 'from Dan even to Beer-sheba, and number ye ^c Judg. 20. 1. the people, that 'I may know the number of the people. ² And Joab said ^d Jer. 17. 5. unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? ⁴ Notwithstanding the king's word prevailed against Joab, and against the captains of the host.

And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. ⁵ And they passed over Jordan, and pitched in 'Aroer, on the right side of the city that *lieth* in the midst of the ^e Deut. 2. 36. || river of Gad, and toward 'Jazer: ^f Josh. 13. 9, 16. ⁶ Then they came to Gilead, and to the || land of Tahtim-hodshi; and they came to ^g Num. 32. 1, 3. 'Dan-jaan, and about to ^h Or, *neither land newly inhabited*. ⁱ Josh. 19. 47. ^j Judg. 18. 29. ^k Josh. 19. 28. ^l Judg. 18. 28. ^b Zidon, ⁷ And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba. ⁸ So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. ⁹ And Joab gave up the sum of

(2) But it seems better to refer the pronoun *he* to the Lord; and this is quite consistent with what is said in the passage in Chronicles, which throws additional light on the history.

God is not the author of any sin; but nothing can happen without His permission. And (as *Augustine* and *Theodoret* observe) He is often said in Scripture to do what He permits to be done, when that which is done is ordered to some end which conduces to the manifestation of His justice in punishing sin, or of His glory in promoting holiness.

Thus, in the Books of Samuel, David himself supposes that God may have stirred up Saul against him for some fault of his (1 Sam. xxvi. 19); and in 2 Sam. xii. 11, Nathan says to David in God's name, "I will raise up evil against thee out of thine own house, and I will take thy wives, and give them unto thy neighbour," &c. And David says of Shimei, "Let him curse, because the Lord hath said unto him, Curse David . . . the Lord hath bidden him" (xvi. 10, 11).

In all these cases, the sin itself was from Satan, and from man's corrupt heart, and was forbidden and hated by God. But God used the sin well. He ordered it to the manifestation of His own power and justice, and the punishment of sin. It is in the moral world as it is in the natural. The filth of the dark sewer is from corruption; but (to adopt a modern term) God "utilizes the sewage" of that corruption, and makes it fertilize the soil, and bring forth fair fruits of piety and virtue. As is well said by *A. Lapide*, "God moved David, not by direct suggestion, but by permitting Satan to stir up David to do what he did; and God is said to move David, because nothing can be done without God's permission, and because it was of God's righteous retribution that the people were punished for their sins, in consequence of David's act;" and so *Bp. Hall*, "Both God and Satan had their hand in this work. God by permission, Satan by suggestion. God as a judge, Satan as an enemy. God as in a just punishment for sin, Satan as in an act of sin. God in a wise ordination of it to good, Satan in a malicious intent of confusion. Thus God moved, and Satan moved. Neither is it any excuse to Satan or David, that God moved. Neither is it any blemish to God, that Satan moved." On the contrary, it redounds to the honour of God, that He used Satan himself, and controlled his movements, for the manifestation of His own power and justice. Cp. *L'Esseff*, *Dubia*, p. 215.

This history shows that the acts and fortunes of rulers and people are closely connected together; and that the sins and virtues of the one exercise great influence on the happiness of the other (*S. Gregory*, *Moral*. xxix. 14).

2. that I may know the number of the people] Where was the sin of this? God had twice ordered the people to be numbered in the wilderness, at Sinai at the beginning of their march (Num. i. 2), and in the plains of Moab at the end (Num. xxvi.); and it is observable that the chapter immediately preceding the present concludes with an *enumeration* of David's worthies. It has been supposed by some, that David desired to know the number of the people, and ordered this census to be made, with a view of ascertaining the amount of taxes and imposts which he

designed to levy upon them. But this is altogether a groundless conjecture. The nature of David's sin is declared by the sacred Writer, saying that it was prompted by Satan, the author of pride and unbelief; and it may be inferred from Joab's answer (v. 3), and from the mode in which it was punished by God: see *August.* c. Faust. xxii. 66,—"*Populo numerato, peccatum elationis ejus sic punire placuit Deo, ut eundem numerum minueret morte multorum, cujus multitudine cor regis fuerat superbia pertentatum: in quo occulto judicio Deus, apud quem non est iniquitas, quos noverat indignos hæc vitâ subtrahit huic vitæ.*"

It was the sin of lack of faith in God, and in His protection; it was the sin of self-confidence, vain-glory, and reliance on an arm of flesh. "Let him that glorieth, glory in the Lord" (2 Cor. x. 17). David says himself, "Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God" (Ps. xx. 7). "No king can be saved by the multitude of an host . . . but the Lord is our help and our shield" (Ps. xxxiii. 15, 19).

5. Aroer] In the east of Jordan, in the tribe of Gad, before Rabbah, in *Wady-Nahr-Amman* (Num. xxii. 34. Josh. xiii. 25. Judg. xi. 33), to be distinguished from the other Aroer in Renben, on the bank of the river Arnon (Deut. ii. 36. Josh. xiii. 9).

— Jazer] See Num. xxxii. 3. Perhaps on the site of *Es-Seir*, about nine miles w. of *Amman* (*Seetzen*, cp. B. D. i. 909).

6. Tahtim-hodshi] The site of which is uncertain. The etymology of this word seems to tend to the translation, the lower parts (see *Genen*. 862) of the new moon (*Genen*. 263). But what the meaning of this is, can only be conjectured. Some have supposed that the sea of Galilee may sometimes have been called the crescent moon (*Böttcher*), and that this phrase means the lower parts of Gennesaret.

Is it not possible that *Hodshi* (new moon) may be one of the many names in Palestine (like Jericho, Beth-shemesh, &c.), which preserve a tradition of the old Canaanitish worship of the heavenly bodies, and that this word, *Tahtim-hodshi*, signifies the lower parts of that region which was formerly celebrated for the worship of the new moon?

— Dan-jaan] It is doubtful whether this is the Dan which was originally called Laish (Josh. xix. 47. Judg. xviii. 29): see *Keil* here, and above, on Gen. xiv. 14. It seems however to be specified as the northern limit of David's kingdom; and as the census was to be taken of the people from "Dan to Beer-sheba" (v. 2), that is an argument for their identity.

7. Hivites, and of the Canaanites] In Naphtali and Zebulun (Judg. i. 30, 33).

8. at the end of nine months and twenty days] This period of time, nine months and twenty days, and the mention of it by the sacred Writer, are remarkable. It seems to be equal to the interval which elapsed between the commission of David's great sin with Bathsheba and the birth of the child, after which Nathan was sent to him by God (ch. xii.). On that occasion it needed the stern denunciation of the Prophet to arouse David from his spiritual lethargy; but now David is a Nathan to himself: see v. 11.

l See 1 Chron.
21. 5.

k 1 Sam. 24. 5.

l ch. 12. 13.

m 1 Sam. 13. 13.

n 1 Sam. 22. 5.
o 1 Sam. 9. 9.
l Chron. 29. 29.

p See 1 Chron. 21.
12.

q Ps. 103. 8, 13,
14.
& 119. 156.
r Or, many.
s See Isa. 47. 6.
Zech. 1. 15.
t 1 Chron. 21. 14.
& 27. 24.

u Ex. 12. 23.
l Chron. 21. 15.
v Gen. 6. 6.
l Sam. 15. 11.
Joel 2. 13, 14.

x 1 Chron. 21. 15.
Ornan:
see ver. 18. 2 Chron. 3. 1.

the number of the people unto the king: 'and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

¹⁰ And ^k David's heart smote him after that he had numbered the people. And David said unto the LORD, 'I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have ^m done very foolishly. ¹¹ For when David was up in the morning, the word of the LORD came unto the prophet ⁿ Gad, David's ^o seer, saying, ¹² Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may *do it* unto thee. ¹³ So Gad came to David, and told him, and said unto him, Shall ^p seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. ¹⁴ And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; ^q for his mercies are *||* great: and 'let me not fall into the hand of man.

¹⁵ So ^r the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. ¹⁶ 'And when the angel stretched out his hand upon Jerusalem to destroy it, ^s the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of ^t Araunah the Jebusite. ¹⁷ And

9. in Israel eight hundred thousand valiant men] In 1 Chron. xxi. 5, the number is stated 1,100,000 men. In the former muster it is probable the standing army of David (1 Chron. xxvii.), which had before been numbered, is not reckoned, but it is inserted in the latter. This standing army consisted of 12 × 24,000 = 288,000 men, who, with their chiliarchs and twelve generals, will make 300,000; and if these are added to the 800,000 mentioned here, the numbers in both places would coincide (*Tremell., Junius., Grot., Walther, Pfeiffer.*)

— Judah—five hundred thousand] In 1 Chron. xxi. 5 the number of Judah is 470,000 men. Perhaps David had 30,000 stationed with him at Jerusalem, and the other 470,000 were mustered by Joab, who "went out from the presence of the king" (v. 4) unto other cities of Judah.

11. For when David was up] Rather, and David arose. The conjunction *for* in our Version leads to an impression that David's confession was produced by Gad's visit. This is a mistake. David had made spiritual progress since the time when it required the parable of Nathan and the prophetic announcement "Thou art the man" to awaken him from his spiritual slumber (see above, xii. 7). At this period of his life, he examined himself, and weighed his own actions in private, especially at night time, and no sooner was the census of the men of war reported to him, than, instead of being elated with self-confidence, and puffed up with vain-glory, his heart smote him, and he confessed his sin (cp. 1 Chron. xxi. 7—9), and God, who heard his confession, sent Gad to him with a message.

— David's seer] See 1 Sam. ix. 9. 1 Chron. xxix. 29.

13. I offer thee three things] God remitted the future punishment in another world, in consequence of David's confession; but He punished him with temporal chastisements, as in the case of his former sin (see above, xii. 13, 14). Spiritual pride, and reliance on human strength, are therefore heinous sins in God's sight, as well as adultery and murder. And God punished Israel also for their sin (v. 1).

13. Shall seven years of famine come? In 1 Chron. xxi. 10, 11, it is, "Choose thee either three years' famine." And the *Sept.* has three years; but *Fulg., Syriac, Arabic, Chaldees,* and *Josephus* confirm the reading of the text. It has been supposed by some expositors, that in the Chronicles the Author calls the years *three*, because three successive years of famine to come were offered; and that here they are called *seven*, because, together with the *three former* years of famine (see xxi. 1), and with the year then in course, they would make *seven* (*Kimchi, Junius, Calovius, Pfeiffer.*)

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14. let us fall now into the hand of the LORD] War and famine would not have hurt David's own person; with noble disinterestedness he chose pestilence, in which he himself would be exposed to death no less than his subjects (*Theodoret*).

THE PESTILENCE TILL THE TIME APPOINTED.

15. to the time appointed] or, rather, to the time of the evening sacrifice (*Targum, Jeronimaster, Patrick, Keil*).

It would seem that the pestilence began in the morning, and was not extended to three days, but the time was shortened by God, saying, "It is enough" (v. 16), and was not extended beyond one day (*Josephus, Sept., Syriac, Arabic, Kimchi*; and so *Theodoret*, who says that it lasted only six hours; and *S. Ambrose*, in Ps. xxxvii.), and seems to have stopped at the hour of evening prayer, called *eth moed*, the ninth hour (Acts iii. 1).

It is remarkable that this was the hour of Christ's death (Matt. xxvii. 45—50. Mark xv. 33—37. Luke xxiii. 44—46), by which the wrath of God against all Mankind for sin was appeased; and God said to the destroying Angel, holding his drawn sword over the World, "It is enough: stay now thine hand." The Angel Gabriel came to Daniel, at "the time of the evening oblation," and brought the message of the MESSIAH (Dan. ix. 21).

God's miraculous manifestations of mercy often take place at the stated times of public prayer, and thus He shows His approval of such appointments, and His gracious acceptance of united prayer in His house: cp. 1 Kings xviii. 29. 2 Kings iii. 20. Acts x. 8, 30.

God stayed the Angel—who had the sword drawn in his hand—from destroying Jerusalem, in the same place where He had stayed Abraham, who had the knife in his hand, from sacrificing his son Isaac. God "spared not His own Son," but gave Him for us all, and thus He has saved us from the sword of the destroying Angel; and He raised His beloved Son to eternal glory, and has raised us up in hope with Him, that we may worship, in the everlasting Temple of the heavenly Jerusalem, Him who was prefigured by David and by Solomon, and by all the sacrifices that were offered in that Temple, which Solomon built on the place which David purchased, and where he built an altar, and offered a sacrifice of thanksgiving for the deliverance of Jerusalem, which was a figure of a far greater deliverance by Christ (*S. Augustine c. Advers. Legis* i. 18).

— seventy thousand] David had gloried in the number of his subjects, and had relied on their strength, and is punished in that which was the cause of his pride.

16. threshingplace] On a hill, as most threshing-floors were,

David spake unto the LORD when he saw the angel that smote the people, and said, Lo, ^y I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. y 1 Chron. 21. 17.

¹⁸ And Gad came that day to David, and said unto him, ^{*} Go up, rear an altar unto the LORD in the threshingfloor of [†] Araunah the Jebusite. ¹⁹ And David, according to the saying of Gad, went up as the LORD commanded. s 1 Chron. 21. 18, &c.
† Heb. Araunah.

²⁰ And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. ²¹ And Araunah said, Wherefore is my lord the king come to his servant? ^{*} And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that ^b the plague may be stayed from the people. a See Gen. 23. 8—16.
b Num. 16. 48, 50.

²² And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: ^c behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. ²³ All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God ^d accept thee. ²⁴ And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So ^e David bought the threshingfloor and the oxen for fifty shekels of silver. c 1 Kings 19. 21.
d Ezek. 20. 40, 41.
e See 1 Chron. 21. 24, 25.

²⁵ And David built there an altar unto the LORD, and offered burnt offerings and

for ventilation. It was on Mount Moriah, N.E. of Zion. See on v. 18.

It may be inferred from Araunah's employment at the time (see on v. 22), that the pestilence was in the summer heats, and its virulence was aggravated thereby.

— *Araunah*] Called also Ornan, 1 Chron. xxi. 15.

— *the Jebusite*] One of the old inhabitants of the city: see v. 6.

^{17. these sheep, what have they done? let thine hand, I pray thee, be against me}] David imitates Moses (Exod. xxxii. 32), and is a type of the Good Shepherd, who gives His life for the sheep (John x. 11. 15). "In gregem sibi commissum tanta erat Davidi dilectio pastoralis, ut pro eis ipse vellet mori" (S. Aug. c. Faust. xxii. 66. Cp. S. Ambrose, Apol. David, c. 7).

S. Ambrose (Epist. 51) courageously commends King David's example to the imitation of the Emperor Theodosius, after the massacre of Thessalonica.

— *what have they done?*] They had rebelled against David himself, and God was angry with them (see on v. 1), but David forgets their sin in his own.

THE ALTAR OF DAVID AT MORIAH ON THE THRESHING-FLOOR OF ARAUNAH THE JEBUSITE.

^{18. Go up, rear an altar—Jebusite}] On Mount MORIAH, so called from the Appearing of Jehovah; where Abraham, in will, had offered up Isaac, at God's command (see *Josephus*, Ant. vii. 13. 4; and the notes above, on Gen. xxii. 2). And there, as we read in 2 Chron. iii. 1, Solomon built the Temple: "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite;" one who was descended from the old heathen inhabitants of Jerusalem: see above, v. 6.

^{23. behold, here be oxen}] With which Araunah was then treading out the wheat on his threshing-floor. "Ornan saw the angel, and his four sons with him hid themselves. Now Ornan was threshing wheat" (1 Chron. xxi. 20). The plague had not yet reached Jerusalem (v. 16).

^{23. All these things did Araunah—king}] Rather, *all these, O king, Araunah gives to the king (Keil)*, as it is in 1 Chron. xxi. 23, "Take it to thee—I give it all."

The willingness of Araunah the Jebusite to give gifts to David, foreshadowed the readiness of the Gentiles to bring tribute and to do homage to Christ (Ps. lxxii. 10, 11; cx. 3). See below, on v. 24.

^{24. I will surely buy it—cost me nothing}] It is heartless piety to desire to serve God cheaply (*Bp. Hall*). Cp. Malachi i. 13, and notes below, on Mark xiv. 3, and on John xii. 8—6.

— *David bought the threshingfloor and the oxen for fifty shekels of silver*] In 1 Chron. xxi. 25, we read that David gave to Ornan six hundred shekels of gold by weight for the place. David did two things; he purchased for fifty shekels of silver the oxen and the threshing-floor for his own immediate use on that particular occasion, when he built an altar, and offered sacrifice to God, for this special mercy to himself and his;

But he did more than this; he also purchased the place, probably the area of the house and homestead of Araunah, as a site for the Temple to be built by Solomon, and for all its glorious apparatus of services in future generations.

The author of the Chronicles supposes his readers to be acquainted with the Books of Samuel, and adds fresh materials to them.

On the history of MORIAH and its religious associations from the days of Abraham to those of David, Solomon, and CHRIST, see above, notes on Gen. xxii.

In Holy Scripture the Universal Church of Christ is often compared to a threshing-floor (Matt. iii. 12; Luke iii. 17); compare above, on the history of Gideon (Judg. vi. 37), whose threshing-floor was always considered by ancient expositors as a figure of the Universal Church;

Boaz at Bethlehem, the lord of the harvest, sleeping on his threshing-floor, and finding there his bride, Ruth the Moabitess, presents another image of Christ, the Lord of the Spiritual Harvest, and the Husband of the Gentile Church: see above, on Ruth iii. 9. And as the threshing-floor at Jerusalem formerly belonged to Araunah the Jebusite—a Gentile—so the World was formerly under Heathenism. And as David would not receive it for nothing, but bought the threshing-floor at a price, so Christ has purchased the Church with His own Blood (Acts xx. 28). "Quid per Aream Araunæ Jebusæ, nisi Ecclesiam ex omnibus gentibus collectam, significat?" (*Angelomus*.)

David, offering his own life for his people (v. 17), and sacrificing on the threshing-floor of Araunah, and appeasing God's wrath, and staying the plague on Moriah, was a type of Christ offering Himself at Jerusalem as a propitiation for the sins of the world, and staying the plague of Death, which threatened to destroy them. The Altar of David, and the Temple of Solomon, erected on the threshing-floor and field of Araunah the Jebusite, the heathen lord of the soil at Moriah, where Abraham's sacrifice was offered, were a figure of the

f ch. 21. 14.
g ver. 21.

peace offerings. 'So the LORD was intreated for the land, and 'the plague was stayed from Israel.

Church Universal, built of lively stones of all true Israelites of all nations, on the foundation of the faith of Abraham (see *A Lapid*).

The purchase of the Floor was the sign of the cessation of the Pestilence; so the purchase of the Church Universal by Christ, followed on the cessation of the power of Death, and on the propitiation of God's wrath. And as the site of the floor became a Temple, builded by Solomon, the Peaceable, son of David, so our Solomon, the Prince of Peace, the Divine Son of David, has made the threshing-floor of heathendom to be an

universal Temple of God, where sacrifices of prayer and praise are ever offered to Him. And still that Temple is a threshing-floor, for, at the end of the world, the Son of Man will come with His fan in His hand, to judge, and "will thoroughly purge the Floor" of His Visible Church, "and will gather the wheat into His Garner, and burn up the chaff with unquenchable fire" (Matt. iii. 12). May God of His great mercy grant, that we may be found to be good wheat, at that Day, through JESUS CHRIST our Lord, to Whom, with the FATHER and the HOLY SPIRIT, be all honour and glory, now and for ever. AMEN.

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